Interpreting the Tower

Our cover shows the central tower of Arthur Jordan Memorial Hall, the new main building of Butler University on its Fairview campus, now in its first year of service. The entire cost, a million and a quarter dollars, was provided by Mr. Jordan, one of the Indianapolis directors of the university. Thomas Hibben of New York, the architect, grew up in sight of the old Butler campus in Irvington and received the early part of his education there. The entire building was pictured on page 19 of January, 1928, WORLD CALL. Those well qualified to speak pronounce it one of the greatest architectural triumphs of North America. In this tower hangs the old bell that called the classes in the buildings down town, when the institution was known as Northwestern Christian University, and then through all the years in the Irvington location of Butler College.

The Thirteenth Month

In order to give those who pay for WORLD CALL the most and best possible at the price we have kept it on a strictly cash-in-advance basis, discontinuing every subscription at the end of the year paid for. Occasionally one of our regular subscribers takes this as an evidence of unwillingness to trust him for thirty days. A moment's thought will show that, when the clerks in the circulation office are handling six thousand expiration cards in one month, all have to be treated alike.

Now most of the subscribers in the WORLD CALL family are permanent members, but death, changed circumstances and other causes operate to cause about one in four to drop out each year. If we sent the thirteenth number to all of our subscribers we should thus lose the cost of one-fourth of these extra copies, which would mean that, of every fifty-two copies of the magazine produced and mailed one would have to be paid for out of what we received for the other fifty-one, because there are no other funds upon which we can draw for these losses.

Furthermore, when we tried giving the thirteenth number, many of our regular subscribers were confused. Having paid for a year including December, and receiving the January number also, they thought the next year ought to begin with February. And then, a few were offended when they received the thirteenth number, because they thought we were trying to compel them to take the magazine for another year, when they had had enough of it! Altogether we found it an unlucky number for all concerned.

An Index to 1928

As in previous years, a complete index to all material appearing in the 1928 issues of WORLD CALL has been prepared and will be sent to all subscribers who request it, free of charge.

Bound volumes of 1928 may be had for $3.50. These include, besides the twelve issues, the index to same. They are bound in heavy green buckram cloth and are especially handy for reference.

Bound volumes of previous years can also be supplied at the same price. For preserving and having immediately available all of the numbers of the current year many are using the handy binder which costs them only $1.50. Some even use this as a permanent binder, since it holds the successive issues and the index of the magazine securely.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

Including

American Christian Missionary Society
Christian Woman's Board of Missions
Foreign Christian Missionary Society
National Benevolent Association
Board of Church Extension
Board of Ministerial Relief

Representing also

Board of Education
309 Chamber of Commerce Bldg., Indianapolis, Ind.
Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

PUBLICATION COMMITTEE

H. B. HOLLOWAY — DAISY JUNE TROUT
H. O. PRITCHARD — JOHN H. BOOTH
PERCY WOOD

W. R. WARREN, *Editor*
BESS ROBBINS WHITE, *Associate Editor*
ROSE STEPHENS RAINS, *Office Editor*
L. MADGE SMITH, *Circulation Manager*

Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

Copyright, 1929, by United Christian Missionary Society.

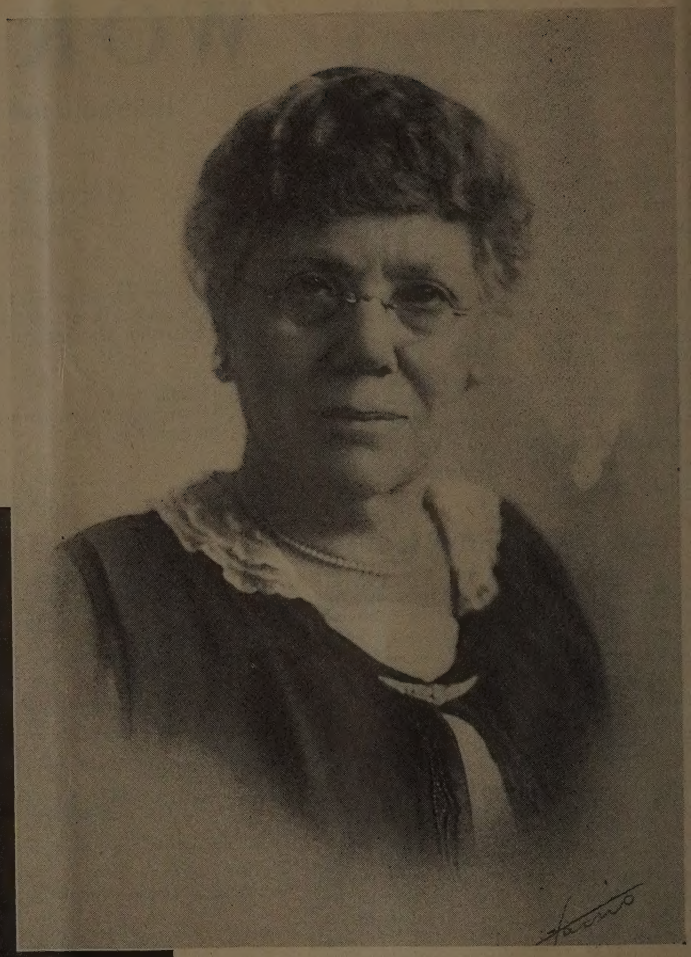
Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Volume XI — *JANUARY, 1929* — *Number 1*

CONTENTS

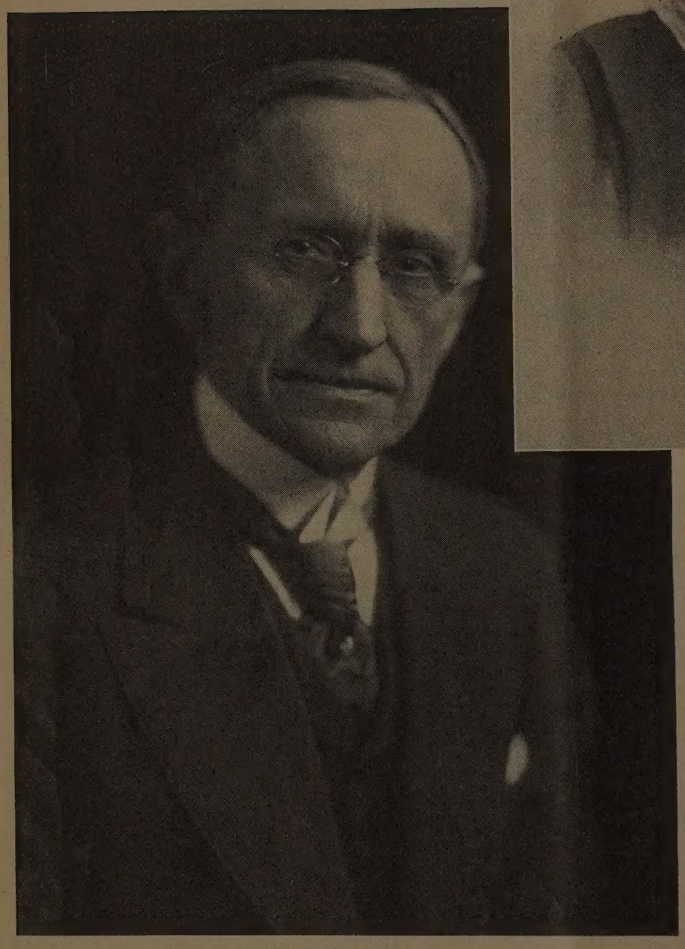
God and the Tax Collector	3	College Notes	40
Christian Attitude Toward China	4	Broadcasting	43
Rochester	4	My Trip to Jerez	44
Two Daughters of Virginia	4	Glimpses of the Religious World	45
Graduate Training for the Ministry	5	Missionary Organization Programs	46
Another League of Laymen	7	Devotional Study	48
Does the Church College Pay?	14	Luncheon of the Fields	48
"About Face!"	16	Echoes From Everywhere	49
New Tunes for "Home Sweet Home"	19	Hidden Answers	50
"The World Do Move"	21	Sunday Schools	51
Casting Bread—Into a Box Car	23	Missionary Illustrations	56
An Old-Fashioned Couple	25	Brief Talks	57
Why We Are What We Are	27	The Next International Convention	58
What Happened at Buffalo	29	From Our Benevolent Homes	58
College Songs	31	The Way to Better Understanding	58
A Parable for Pensions	34	World Day of Prayer	59
A Five-Square Program	36	A New State Secretary	60
"What Shall I Render—?"	38	Receipts	63
Porto Rico Again	39	Missionary Register	63



Ella Wilson Long

March 28, 1856—November 22, 1928

A woman safe-anchored at home by love and homed in the church by faith



Robert Alexander Long

A man lured far by his passion for perfection; he has devoted his greatest benefactions to education

An Old-Fashioned Couple

(*See page* 25.)

WORLD CALL

Straight-shooting youth, William Woods College

VOLUME XI JANUARY, 1929 NUMBER 1

God and the Tax Collector

OF THEIR own free will the people of the United States pay into God's treasury, that is, for religion, charity and education, two billion dollars a year; while under the compulsion of taxation they contribute to public treasuries: municipal, county, state and national, twelve billions a year. The situation in Canada must be proportionally the same. Of course, many private contributions to education, and even to charity, are not consciously religious; while on the other hand, much that is provided for from the public treasury is distinctly, though not purposely for the glory of God. On the whole, the accounts of God and the tax collector are fairly distinct.

Now the vast majority of our people believe in God. For the most part, therefore, the two amounts come out of the same pockets. Why are the totals so different? We pay so much in taxes only because we are compelled to do so, and we pay so little to God because he employs no sheriffs. However proud we may be of our liberty, we act like slaves.

One of the most striking effects of our failure to live up to our faith is seen in the contrast between the annual appropriations made to state universities and the budgets of church colleges. Most of these state universities are of comparatively recent origin, but the University of California has outstripped Columbia University in annual outlay, even as its southern branch defeated Notre Dame in football. The financial score for 1926 was $12,223,712* to $10,290,004. The same year the University of Michigan expended $9,008,071 to Harvard's $8,153,000.

When such ancient and heavily endowed universities are thus out-distanced, where can the colleges of single religious bodies appear? Drake University's budget is $350,000, while the University of Iowa expends $3,667,690; Texas Christian University has $338,691 a year, but the University of Texas gets $1,586,877 from the legislature, though it owns 2,000,000 acres of land, some of which is producing oil; Butler University's budget is $258,000, whereas the two state universities, Indiana and Purdue, get a total of $4,339,108. And yet each of these church universities serves also an important city, as only one of the corresponding state universities does.

Eureka's operating budget is $115,000, that of the University of Illinois $4,250,000; Hiram's is $134,000, Ohio State University's $6,250,962; Bethany's $158,000, West Virginia University's $1,882,777. In no instance is the difference due merely to the difference in number of students.

NO WONDER other communions as well as we have sought to meet the situation with student pastors, Bible chairs, Bible colleges and schools of religion under the eaves of the state universities. Doubtless much more should be done in this direction, and even that requires much money. How then can the church college increase its income to meet the growing demands made upon it? How can it meet the competition, not the opposition, of the state university?

There is only one way for any of God's work to get done. Those who believe must give and serve in sacrifice, and they must teach others, by precept as well as by example, to do likewise. Even if the very existence of these colleges were not at stake, and even if the strength and growth of the churches did not depend upon the church colleges, the moral health of our land would require us to teach our people to give as much to God—including his schools—as we are compelled to pay the tax-collector. Liberty exercised in honoring God and serving humanity is Godlike; liberty degenerating into avarice, self-indulgence and negligence is—that way lies death.

Shall our souls be led of God or driven by the tax collector; specifically, shall God or the legislature control our education?

*All figures are for 1926 and quoted from Robertson's *American Universities and Colleges*, Scribners, 1928.

Christian Attitude Toward China

IT HAS been generally understood that the United Christian Missionary Society and most of the other Protestant organizations that had property destroyed at Nanking, China, on and after March 24, 1927, would present no claim to the Chinese government for damages. They look upon the loss as an incident of warfare and contrary to the purpose of the party that is now in power. They know also that the government, if forced to pay damages, would collect the amount from the citizens of the community where the property was destroyed, including neighbors and friends of the missionaries who, in the reign of terror, paid large sums and risked their very lives to save the missionaries.

In recognition of the formal action of the boards waiving all claims, the Chinese minister at Washington wrote Dr. A. L. Warnshuis, secretary of the International Missionary Council in New York, October 24 as follows:

I desire to thank you for your letters of October 16, 18 and 19 in which you were good enough to inform me of the decision by the Methodist Board, the Presbyterian Board, the Baptist Board, Trustees of Nanking University and the United Christian Missionary Society, not to present any claims against the Chinese government on account of the Nanking incident of April, 1927. I reported to the Minister of Foreign Affairs by cable the actions of these five boards. I am now in receipt of a telegram from Dr. C. T. Wang, minister of foreign affairs, in which he asks me to express the deep appreciation of the national government to the above-named five boards. I shall be obliged if you will be so good as to convey Dr. Wang's message to these five boards.

I shall appreciate it if you will be so kind as to keep me informed of the actions of other missionary societies.

Yours sincerely,

(Signed) Sao-ke Alfred Sze.

P. S. Since dictating the above I have received also a message from Messrs. Young and Wu—of the Sino-American Claims (Nanking) Commission—similar in tenor as the one from Dr. C. T. Wang.

Two Daughters of Virginia

THE death of Mrs. Nannie E. Lucas, mentioned under "In Memoriam," closes a career that ought to have more than passing notice. To those who knew both it also brings Mrs. J. Z. Tyler irresistibly to mind. In her girlhood each was distinguished in her section of the Old Dominion for such charm as has made Lady Astor famous and loved in England as in America.

Devout faith and high adventure combined to cause each to marry a brilliant young preacher, and neither ever quailed under the innumerable, exacting and often prosaic duties of the manse.

In the very prime of notable success Mr. Lucas died and Mr. Tyler was stricken with paralysis, to linger in physical helplessness for more than a score of years. Then each of these high-spirited women accomplished miracles in rearing and educating her children. Mrs. Tyler's lighter task in that regard being filled out by her care of her invalid husband.

Someone with the talent and grace for such a literary excursion in the appreciation of glorious womanhood ought to write the life stories of these two beautiful Christian heroines.

Rochester

IT IS a happy occasion when the leaders of the Protestant forces of America, or at least representatives of them, meet to review the progress that has been made in the last several years toward the more efficient functioning of the church. Such gatherings, however, are not uncommon of late; rather are they inconspicuous by their very frequency and unimportant for the most part by their lack of rational thinking toward the solution of the problem that is hindering the church from functioning as a unit.

But hardly so the Federal Council of the Churches of Christ in America whose quadrennial meeting was held in Rochester, New York, early in December. It is an organization in which twenty-eight Protestant bodies have come together for mutual encouragement, understanding and benefit—to themselves and the world. It studies through its various commissions all matters pertinent to Christian life, and its fearless thinking has won from the secular world an increasing appreciation of the church's attitude and position. Yet its greatest contribution to the cause of Christian union has been in standing by. It has not only refrained from leading the way, for fear of embarrassing its constituent bodies, but its unexpressed aim does not seem to be, as yet at least, that of organic union, but rather a more probable federation of churches, somewhat after the fashion of the federation of the United States.

There were many who had hoped that out of the Rochester meeting would come some positive assertions for unity; much more adroitly will the same end be achieved by a serious study during the next four years of questions thrown out at the meeting as to the possibility of the churches following the Council in any definite forward step toward a closer form of cooperation. Whether the day has yet come when some such a sign might be expected from the Council, is a matter of conjecture; the one thing certain in the minds of those at Rochester is that Protestant church leaders have at last rallied under one banner, "United in service." That is the battle cry of the twenty-year-old Federal Council, grown from a healthy child to a vigorous, responsible adult. Is it possible that when the churches have fully marshaled their forces under this banner, lo, the problem of uniting will have disappeared because unity will have engulfed us?

The school at Athens, painting by Raphael in the Vatican in Rome

Graduate Training for the Ministry

By FREDERICK D. KERSHNER

WHAT do we mean by graduate training? By graduate training we mean instruction beyond a four-year college course. We mean the training which is offered by seminaries, theological schools or schools of religion, leading to the A.M., B.D. or a Ph.D. degree. We mean the training a minister should take after he has received his A.B. or B.S. degree upon completion of a four-year college course.

The problem of graduate training for our ministry quite clearly involves two considerations: first, is such training necessary, and second, if necessary can we or ought we to furnish it ourselves? Upon the answers which we return to these questions will depend our entire philosophy of the subject. Taking them up in their logical order let us inquire at the outset of our investigation whether there is any real need for training of the kind indicated in the active ranks of our ministry.

I

A few decades ago the necessity for higher education on the part of our preachers was seriously challenged. When a mere lad the writer remembers quite distinctly sitting at meat with a great leader in our Israel who was discussing the subject of education for the benefit of those who were with him. One sentence which he uttered has remained with us through the years. "All that we need to do," he said, "in order to make a preacher is to take a young man of ordinary intelligence, give him six months instruction, and then turn him loose." Since that time we have observed a good many young men who have entered the ministry upon the basis of this sort of curriculum. Most of these individuals, we regret to say, when they were turned loose remained in this condition forever after. They never seemed to have the faculty of becoming glued to a pastorate, so to speak. Obviously someone may rise up even yet and say that Peter and the rest of the Apostles were only ignorant fishermen, that Lincoln never went to college, that Shakespeare had simply a common school education, and that many of the greatest preachers, from George Fox to Raccoon John Smith were acquainted with universities only from the outside. These illustrious children of the unschooled, be it observed, never attributed their success to their lack of technical training. All of them would have liked to have had it, if they could. The best we can say of them is that while genius may succeed in spite of ignorance even genius never succeeds because of it.

In the older days the lawyer read a few dog-eared tomes in the office of a practitioner and then proceeded

to hang out a shingle for himself. The doctor, likewise, consorted with the disciple of Æsculapius in the nearest hamlet, learned the noble art of writing prescriptions for the four drugs which were supposed to cure all human ills, and then sallied forth to pave the way for the undertaker on his own account. The school teacher, also, felt under no serious obligation to make elaborate preparation for his calling. Having acquired a bowing acquaintance with the rudiments of knowledge he secured a district school and helped to lay the foundations for that erratic command of the English language which is the characteristic feature of American civilization.

The things to which we have just referred seem so far distant that we can scarcely appreciate how real they were half a century ago. Nowadays the lawyer must complete the work for his baccalaureate degree and then take several years graduate instruction before the courts will permit him to practice. In the field of medicine instruction has been so thoroughly standardized that the modern doctor must spend nearly half his lifetime in preparation for the active work of his profession. Even the public school teacher must be a college graduate, and for the better grade positions must possess additional training. It is not conceivable that the ministry can lag behind in such a social environment. With pews occupied by college graduates the minister who lacks the best preparation which can be secured for his calling is out of step with the times. The period is rapidly approaching when even churches in our small communities will refuse to consider seriously applicants for the pastorate who do not possess adequate graduate training.

II

If we assume that our ministers must receive graduate instruction in order to have adequate preparation for their work the next question is, where are they to get it? There are only four types of schools where it can be secured: First, there are the denominational seminaries built and maintained by other religious bodies; second, there are the schools of religion located at secular universities; third, there are the so-called union seminaries which assume an interdenominational status; and fourth, there are the graduate schools built, operated and maintained by our own churches. Let us consider the advantages and disadvantages involved in the use of each of these agencies.

Denominational seminaries, let us say of the type of Auburn or Lane or Drew, have been built by devout adherents of some particular denominational progam, and are primarily designed to furnish leadership for the propagation of the plea to which they are committed. Doubtless there is much that is common in all of these schools and much that is purely undenominational, but the fact remains, that they are designed for a particular purpose and that purpose is not the one which our congregations desire to have a central place in the thinking of their ministers. It seems so axiomatic that the above should be true that we need not take further time in discussing this phase of the question.

The various schools of religion which are associated with our great secular universities fall short of the ideal, so far as training our ministry is concerned, for precisely the opposite reason to the one indicated above. The denominational seminary gives a certain religious bias to its graduates. The non-denominational school of religion provides no special equipment for any particular group or field. It lacks passion and color, and these are vital considerations in the ministry. The preacher is, after all, a man who must, above everything else, believe in his mission and be on fire with enthusiasm for it. Moreover, in order to succeed he should possess adequate and highly specialized preparation for the needs of the special religious group to which he expects to minister. He cannot secure this type of instruction at the great secular university. Having secured it he may with profit attend the university courses later, but he should possess his own special preparation before he does so.

What has been said about the interdenominational school of religion applies in large measure to such admirable centers of instruction as we find in Union Theological Seminary and Hartford. These institutions serve an excellent purpose in the way of providing advanced and stimulating instruction for young people who have already received the essential equipment for their life work. In the very nature of the case, however, their courses cannot be used as substitutes for the special equipment required by each religious group for its own definite leadership. Union Seminary has recognized this fact, and has consciously worked toward the ideal of becoming a graduate school which presents work quite beyond the purview of the ordinary theological seminary. Its aim is to supplement the curricula of such institutions, and we regard this purpose as admirable. This fact, however, removes it from the field which we are contemplating in this article.

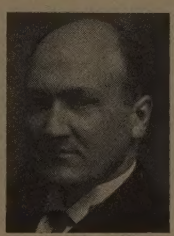
We come back to the fourth possibility suggested in our outline. If we have a program which is worth proclaiming it would seem to be clear that we ought to provide leadership for its proclamation. We assume that we do have such a message and program. Our neighbors, whether denominational or undenominational, possess neither the insight nor the passion concerning this program which we ourselves cherish. If we believe in our cause we should be eager to provide the best possible leadership for it. In the very nature of the case we must ourselves furnish the training which this highly specialized field requires. We cannot expect others to do it for us. If it is to be done to the best advantage we must make the sacrifices which a work of its importance demands. There is no field

(*Continued on page* 35.)

Another League of Laymen

By H. O. PRITCHARD

A League of Laymen!—this is not simply an alliterative phrase. It is an accurate description of that great body of laymen and lay-women which constitute the trusteeship of the educational institutions which are affiliated with and working through the Board of Education of the Disciples of Christ. There are more than five hundred of these men and women scattered throughout the nation who are working at the fundamental problem of Christianizing education. They work without financial compensation and usually without praise. They perform their Christian duties faithfully, but for the most part inconspicuously. In attempting to do honor to these faithful servants of Christ and his kingdom, we are presenting herewith the presidents of the respective boards of trustees. It goes without saying that it would be impossible to present every one of this half a thousand men and women. Consequently, we are introducing the chairmen who preside over these bodies, not only on their own account, but as being typical of their colleagues andcoworkers. What has been said of each of these could be duplicated hundreds of times in the case of the others. We trust our readers will not only find these sketches interesting, but that the sketches themselves will be instrumental in giving the readers of WORLD CALL and the members of the church a higher estimation and a deeper appreciation of the quiet but effective services which these noble men and women are performing.



ONE OF the finest saddle horses the world has ever seen —perhaps the finest—came out of Callaway County, Missouri. For years that county was noted because of the beautiful and well trained riding horses which it produced. Arabian steeds of superb quality were imported to improve and strengthen the blood lines of the various stables. The riding horses maintained by William Woods College for the use of the girl students are all descendants of those famous Arabian steeds.

However, Callaway County's most famous product is not horses but men. Its citizenship is of the highest quality. Something can be realized of the ideals of these citizens when it is known that the city of Fulton which is the seat of Callaway County has three colleges. Perhaps the most prominent of these educational institutions is William Woods College. Originally established as a girls' orphan school it has developed into one of the best junior colleges for women to be found in America.

The one man who has been constantly, in season and out of season, without ceasing, promoting the interests of this college is W. Ed. Jameson. He is a native of Callaway County and a resident of the city of Fulton. For more than twenty-five years Mr. Jameson has been a member of the board of trustees of William Woods College and for more than twenty years has been the president of the board. During this period he has been helping this struggling institution grow from three buildings on a campus of nine acres housing a few orphans, until now it has twelve buildings, a campus of fifty-six acres and an enrollment of more than 300 students. Its endowment has gone from nothing to more than one-half million, due largely to the generosity of Dr. and Mrs. William S. Woods, for whom the institution is named.

Mr. Jameson is not only a trustee of William Woods College but has served and is serving on our national boards and organizations in numerous capacities.

FROM the latter part of August, 1899, on into September and October, forty-two days in all, O. P. Spiegel conducted a tent meeting on Greensborough Avenue, Tuscaloosa, Alabama. After forty-two days of continuous services Mr. Spiegel closed what he called his "three months" meeting and hurried to Cincinnati to be present at the opening of the Jubilee Convention. On the floor of the convention hall he reported the arrival of "the baby church of the brotherhood," and spoke briefly of the wonderful opportunity in Tuscaloosa for the establishment of a Bible college for the whole south, in connection with the great state university located there.

Thus the establishment of such an institution is not a matter of an impulsive whim, it is a propositon which has back of it clearness of vision and soundness of judgment. Likewise this project has the encouragement and sympathy of the administrative body of the university itself. O. P. Spiegel has dedicated his life to the realization of this ideal. For the past three years Mr. Spiegel has been going over the four states of Mississippi, Alabama, Georgia and Florida interviewing Christian men and women, telling them about this wonderful opportunity and asking their support.

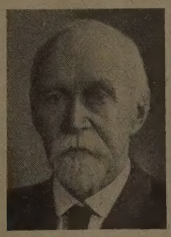
Mr. Spiegel writes at a recent date, "Therefore in the inauguration of our plans we decided that $150,000 would erect our college building and endow one professorship. This would make a safe and sure beginning. In spite of floods and tornadoes and commercial depressions since we began, and with but little expense, we have secured $125,000 from a few of our abler Disciples and we feel that we shall have the remaining $25,000 within a few weeks."

O. P. Spiegel has devoted his entire ministry to his native southland. He has had flattering calls elsewhere but has preferred to remain among his own people. If only he can see vigorous and hopeful youth entering the halls of the School of Religion in Tuscaloosa it will be the realization of a lifetime of devoted service.

A UNIQUE piece of educational work is being done in Springfield, Missouri. In that city is located a college founded and maintained under the auspices of the Congregationalists. The Christian Church, having no college in southern Missouri, decided some years ago to establish a Bible chair in connection with Drury College. A mutual arrangement was effected and the Disciples have not only a chair at Drury but also there is allocated to it all the Bible courses which are taught in that institution.

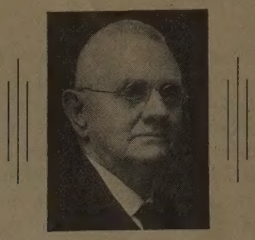
The Ozark region of southern Missouri and adjoining states is in dire need of a trained ministry. At Drury there is a golden opportunity for the training of such ministry and it is complimentary to both the Disciples and Congregationalists that they have been willing to enter into such a piece of practical unity.

The president of the board of trustees of this unusual institution is T. K. Gardiner. Mr. Gardiner lives in Springfield, Missouri. He has been a member of the Christian Church for thirty-six years but his membership is more than nominal. He is active in all of the work of the church. He has been Sunday school superintendent or assistant superintendent for twenty-five years. He has been an elder of the church for sixteen years and for eight years has been the master of the scout troops of his own congregation. Amidst his busy life he has time, energy and finance for the interests of Drury School of the Bible.



ON NEW Year's Day, 1845, near Stanford, Lincoln County, Kentucky, a baby boy made his advent into this life. Thus the new year and the new child began the journey together. But the child outlived the year and has seen eighty-three other such years come and go. When that baby boy had grown to be a lad of fourteen summers his parents took him with them to a new home in Lewis County, Missouri. And now for another seventy year W. B. McRoberts has made Lewis County his abiding place. The seat of Lewis County is Canton. In 1853 the legislature of the state of Missouri granted a charter for Christian University to be located at Canton. It enjoyed the distinction of being the first coeducational college to be founded west of the Mississippi River. And it enjoyed the further distinction of having James Shannon resign as president of the University of Missouri to become the first president of Christian University. In 1917 the institution changed its name to Culver-Stockton College in honor of Robert Stockton and Mary Culver whose joint and several gifts have been the institution's salvation.

William B. McRoberts has been closely identified with this college throughout its long history. For nearly half a century he has been a trustee and for more than a quarter of a century he has been the president of the board. He has stood by the institution in its darkest hours and he has lived to see all obstacles overcome. Culver-Stockton College is now so well established and endowed that there is little doubt as to its perpetuity.



IF ONE had walked into a little country grocery store in Paris, Monroe County, Missouri, fifty years ago, he would have seen a towheaded, barefoot boy in his teens working as a clerk. The name of that boy was Frank H. Glenn, and so well did he do his work that he was called to a clerkship in Hannibal, Missouri. It was not long after going to Hannibal that he and another Monroe County boy, W. T. Goss, went into business for themselves at New London, Missouri, and still later they engaged in the clothing business at Nevada, Missouri. Their business grew until clothing stores under the name of Goss and Glenn had been established throughout the southwestern part of Missouri and parts of Oklahoma.

Mr. Glenn has been a member of the church for fifty-six years. He is quiet, unassuming and magnanimous, always the friend of the minister.

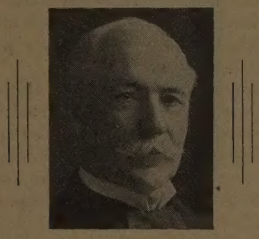
Mr. Glenn has been a member of the board of trustees of the Bible College of Missouri since 1911 and president of the board since May, 1914. During this period he has given liberally of his money and time to the Bible College. During this same period, the institution has grown until its resources have been more than doubled and its student enrollment has been tripled. It would be difficult to find a more devout, devoted, humble servant of Christ than Frank H. Glenn.

FROM the foothills of the Blue Ridge Mountains of southwestern Virginia a country lad made his adventurous journey by foot to the far away state of Nebraska. Stopping near Manly with only a few pennies left in his pocket he engaged to work as a farm hand. From the farm he went to Peru Normal School where he alternately attended and taught school until he had graduated from that institution. Later on he located in the capital city of Nebraska where he read law and became a practicing attorney. Becoming interested in trust and loan business, he now is the executive official of a number of financial concerns, the most important of them being the American Savings and Loan Association and the Lincoln Savings and Trust Company. Thus Edgar F. Snavely, the poor country boy from Virginia has become one of the most prominent citizens of the city of Lincoln and of the state of Nebraska.

After Mr. Snavely had decided to make Lincoln his permanent home he united with the First Christian Church of that city. He has been an elder of the church for many years and for more than fifteen years he was chairman of its official board. When the congregation recently decided to erect the beautiful new building which it now occupies it was E. F.

Snavely who was made chairman of the building committee. Mr. Snavely's Christianity is as wide as the Kingdom of God. Being of such mindedness he could not fail to note the need of his services at Cotner College located in a suburb of the city of Lincoln. Hence he became a trustee of that worthy and struggling institution and for approximately fifteen years he has served as the chairman of its official board.

E. F. Snavely was an intimate friend of the late W. J. Bryan, both being dyed-in-the-wool Democrats. He has been frequently urged to become a candidate for the office of representative of his district in Congress and likewise for the governorship of the state of Nebraska; but he has persistently declined the call of politics in order to devote his time and attention to the needs of Christ's church and Christ's Kingdom.

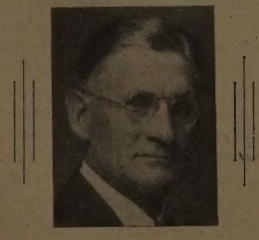


WHEN Alexander Campbell founded Bethany College he stipulated in the articles of incorporation that the president of the college should be ex-officio president for the board of trustees. This is a distinctive and unique stipulation. However, there is an executive committee of the board of which some layman has usually been chairman. Mark Mordecai Cochran has been chairman since the start of the present century.

Mr. Cochran says that the first piece of literature which he remembers seeing in his mother's hands was the *Millennial Harbinger*, of which Alexander Campbell was the editor. She and her husband had been won to the Restoration Movement by the reading of this magazine. It was his mother who persuaded the son to goto Bethany College from which he graduated in 1875.

In 1876 Mr. Cochran moved to Uniontown, Pennsylvania, which he has continued to make his residence. It was there that he began the practice of law, and later on entered into the coal business with his cousin Philip, at whose death in 1899 he came into the leadership of the business. Through diligence, frugality and sagacity Mr. Cochran has achieved unusual success. He has never loved money; nor has he made the making of it his chief objective. In so far as it has any place in his life it is only a means to an end.

When Thomas E. Cramblet became president of Bethany College in what was, perhaps, its darkest and most unpromising hour, it was M. M. Cochran who persuaded him to undertake the difficult task of saving this historic institution. Mr. Cochran said, "Brother Cramblet, if you will put your life into Bethany College, I will put my money into it." Both men kept their promises. Mr. Cochran has given more than a million dollars to Bethany College, but what is more, he has given to it his constant interest, persistent attention and ardent prayers.

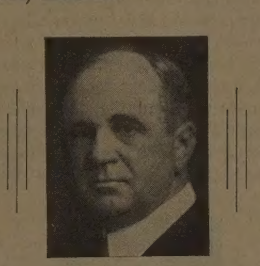


THE subject of this sketch was born in Boone County, Missouri, April 25, 1871. He was reared on a farm, educated in the public schools, and attended the North East Missouri Teachers college and Missouri University. For several years he was a teacher in the public schools of his native state. Thus Frank G. Harris has always been interested in education and it is only logical that he is president of the trustees of Christian College.

Mr. Harris studied law and in 1902 was elected prosecuting attorney of Boone County, in which capacity he served for three successive terms. So well did he perform the duties of his office that he was elected state representative of Boone County for two terms and in 1914 he was elected to the state senate from his district and reelected to a second term in 1918.

While a member of the legislature Mr. Harris devoted his efforts especially to legislation tending toward the betterment of the public school system of his state and the improvement of the roads in each county thereof. He also took an active part in legislation that tended to simplify and make less expensive procedure in the courts of his state. He was the nominee on the Democratic ticket in Missouri at the last election for the office of lieutenant governor.

Christian College is a junior college for young women and can boast of the fact that it is one of the very oldest institutions founded by Disciples. It has had an honorable history and it is a distinct honor to be a member of its official board and a greater honor to be president of that board. Therefore, it is a delight to give recognition and honor to Frank G. Harris, president of the board of trustees of Christian College located at Columbia, Missouri.

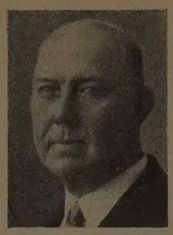


MOST OF the presidencies of the administrative boards of our educational institutions are held by laymen. There are, however, a very few notable exceptions where the presiding officer is a clergyman. One of these exceptions is to be found at the Disciples Divinity House where Perry J. Rice has the distinction of being president of the board of trustees. Mr. Rice has been a trustee since 1917 and in the spring of 1927 he was honored with the presidency.

Mr. Rice is a life-long Disciple, having united with the church in 1881. He is a graduate of Hiram Colege and did his graduate work in the University of Chicago. For a number of years Perry Rice was one of our most successful and well-known pastors. Because of his success he was called from a pastorate at El Paso, Texas, to become the secretary of the Chicago Christian Missionary Society, where for the past ten years he has been giving his best for the promotion of true Christianity in that overwhelming metropolis. In addition to the above offices Mr. Rice is the western representative of the Federal Council of Churches of Christ in America.

The existence and development of the Disciples Divinity House is contemporaneous with the University of Chicago itself. It was in the early nineties, when President Harper was dreaming his great dreams for the university, that Herbert L. Willett suggested to him the feasibility of some such organization and affiliation with the university as the Divinity House. The suggestion met with encouragement from that dynamic and far-seeing educational statesman, and acting upon such encouragement the Divinity House came into being at Chicago.

The plans for the house were tardy of full realization. But recently they have culminated in the dedication, free of debt, of the commodious and classical structure which with all its appointments makes an ideal home for Disciple students. Mr. Rice has had the joy of seeing this come to pass during his presidency of the board.

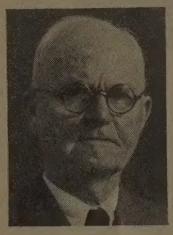


WHEN David H. Buxton recently resigned the presidency of the board of trustees of Drake University after an administration of eight years, his colleagues and friends sought to express their appreciation of his services and character in the following resolution:

"The trustees, faculty and alumni of Drake University extend their sincere appreciation to David Henry Buxton, who for eight years has served as president of the official board.

"His gracious generosity, his Christian attitude toward all problems, academic and personal, his timely and far-seeing business ability, integrate to form a monument of memory more enduring than granite."

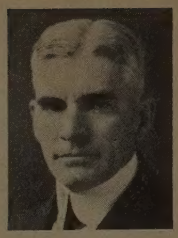
In June, 1905, Mr. Buxton was elected trustee of Drake University and was made chairman of the board in 1920. During the eight years of his chairmanship Drake University has made rapid strides forward. When Mr. Buxton took charge the funds of the university were both meager and nonproductive. The university was badly in debt. Through his efforts together with those of his colleagues that debt has been liquidated. Funds have been made productive and the endowment of the institution has been increased threefold. The physical equipment has been rehabilitated and Drake University Municipal Observatory, stadium and field house have been added to the plant.



IN EVERY state there are some names which are widely known and universally respected. In North Carolina one of these names is Hackney. Nearly every farmer in the state has owned a Hackney wagon. A generation ago most young men used Hackney buggies in which to take their best girls for a ride. And now that the buggy is passé the Hackney automobile body has taken its place.

George Hackney is the president of Hackney Brothers Incorporated. Since March, 1872, Mr. Hackney has been a member of the Christian Church in Wilson, North Carolina, and for forty years he has been an elder and the chairman of the official board.

When, at the beginning of the present century, the brethren in the Carolinas decided that they must have a college in which to train a lay and ministerial leadership for the struggling congregations of that rapidly developing section of our nation, Wilson, North Carolina, was selected as the city in which it should be located. Buildings and grounds which had been owned and operated by individuals were purchased and Atlantic Christian College came into existence. One of the trustees chosen for this new institution was George Hackney and for three years he acted as treasurer. Then he was made chairman and for twenty-five years he has been presiding over the meetings of his colleagues. A new site was recently purchased on the outskirts of Wilson and new buildings are now being erected. George Hackney has been active in this new move and through his generosity and capable cooperation the dreams for a new and better college are coming to pass.

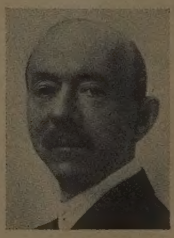


STEPHEN E. FISHER—what shall we say of him? "The noblest Roman of them all!" Who knows him but to love him! Who does not honor this godly pastor, excellent preacher and wise counselor! His is the tenderness of a child, the gentleness of a woman and the strength of a man. He is courageous but always kind. He sees as a prophet but interprets his vision with wisdom.

For more than a quarter of a century this sacrificial leader has been working with the University Place Christian Church at Champaign, Illinois. The church, located as it is just across the street from the campus of the University of Illinois, has been made both a home and training camp for the great numbers of young people who go annually from Disciple homes to the university.

It takes rare tact and patience to minister at one and the same time to boisterous youth and sedate maturity. And nowhere is this contrast more pronounced than in a college or university church. To have held old and young together, interested in and loving each other, is a real accomplishment. A ministry of such wide scope over so long a period deserves the highest praise.

Mr. Fisher has not only served as pastor of the University Place Church but he has also served as the president of the Illinois Disciple Foundation. This foundation is seeking to provide buildings, social recreation, teaching and opportunity for spiritual development of that great throng of student life with which it is in daily contact. The foundation and its president, Stephen E. Fisher are doing a piece of pioneering which will come into its own.



THE OLDEST institution of higher learning west of the Allegheny Mountains is Transylvania College founded in 1780. George Washington and Benjamin Franklin were among the earliest contributors to its endowment funds. George Rogers Clark was one of its first trustees. Henry Clay taught law in Transylvania, 1805-1807, and thereafter was trustee until his death in 1852. That interesting and eccentric genius, "the father of American science," C. F. Rafinesque, close friend of Audubon, was professor of science in this venerable institution.

Therefore, it is a signal honor to anyone to be elected to the board of curators of Transylvania. And to be chosen curator for twenty consecutive years is honor indeed. And still greater is it, when that same individual is chosen president of the curators for fourteen consecutive terms.

To W. Hume Logan belongs this unique distinction. He became a curator in 1909 and president of the board in 1915. During this period of service many noteworthy achievements have been accomplished. To every progressive forward-looking measure which has been enacted, Mr. Logan has given his support and added the stimulus of his vigorous personality.

Mr. Logan became a member of the Christian Church at twelve years of age in a revival at Lebanon, Kentucky, in which meeting Professor I. B. Grubbs was the evangelist. From then until now Hume Logan has been a faithful servant of Christ and his church. For years he has been one of the prominent figures in the great First Church at Louisville.

In the world of business Mr. Logan is no less conspicuous. As president of the Logan Manufacturing Company he is known throughout the nation. He carries into his business the same high ideals of honor, honesty and square dealings which characterize him in other of his manifold relationships.

WHEN that great pioneer educator, E. V. Zollars, saw the urgent need for a Christian college in the new and rapidly growing state of Oklahoma, he sought the counsel and advice of certain clear-headed and prominent business men before he made definite plans for starting such an institution. One of the men whose judgment he sought was C. M. Jackman of Wichita, Kansas, and from that conference held in the spring of 1906 until the present time Mr. Jackman has been identified with the establishment and maintenance of what was once called Oklahoma Christian University, but which is now known as Phillips University.

C. M. Jackman comes of sturdy stock. His grandfather, John Jackman, was a pioneer preacher in eastern Ohio in the early days of the Reformation Movement. The grandson has followed in the footsteps of his illustrious progenitor, not as an ordained minister but as a faithful, devoted and effective layman. He is an elder in the Central Christian Church at Wichita and is active in all the work of the congregation. C. M. Jackman and Judge J. N. Haymaker—both elders of the same church—have been trustees of Phillips University from the day of its opening. They have stood side by side in their energies and their gifts to Phillips. Mr. Jackman has been president of the board of trustees since 1922.

MORE THAN thirty years ago a boy came early and stayed late sweeping and cleaning the office of the president of a furniture factory. During his spare time this office boy learned to keep books, and later became the accountant of the factory. From accountant he rose to the rank of treasurer and then from treasurer to secretary, and now he is secretary, treasurer and sales manager of the largest table company in the world—the Birely-Davis factory of Shelbyville, Indiana. He likewise is one of the owners of this concern.

Although he is one of the foremost citizens of the state in which he resides, nevertheless, he is hailed by every school boy and school girl of his home city, who, without any seeming familiarity, call him "Bin." And why shouldn't they? No man in the city is more interested in their welfare. He was instrumental in establishing a community loan fund to help young men and women go to college. He has assisted a number of young men through college on his own account, and he has contributed to the student loan fund of the Board of Education.

Mr. Smith is not only a director of the state Chamber of Commerce of Indiana, but he is also a trustee of the Indiana School of Religion located at Bloomington in connection with the state university. Furthermore he is president of that board.

In the Shelbyville Church, Bin T. Smith is not only an elder, but he is the teacher of a Bible school class. He purposely chooses to teach the boys and girls of high school age, for it is with them that he feels he can make his efforts count most, not only in the building of the local church, but in the building of the Kingdom of God in the world.

IN THE autumn of 1901 while Josephus Hopwood was still the president of Milligan College, a callow youth from Saltville, Virginia, straggled onto the campus and matriculated as a student. He continued his studies in Milligan College until 1903 when President Hopwood purchased some land and buildings on the outskirts of Lynchburg, Virginia, and started what was known as Virginia Christian College, now Lynchburg College. He followed his beloved president to this new institution, where he received his A. B. degree in 1904. Thus Thomas Gibson Hobbs was a member of the first graduating class. Later he took his graduate and professional work at the University of Virginia where he was a star athlete.

Mr. Hobbs has been a member of the Christian Church since he was ten years of age. He is now a deacon in the First Christian Church at Lynchburg, Virginia, and has been superintendent of the Bible school for thirteen years. He likewise comes from pioneer stock. His great grandfather, Landon C. Duncan, a Presbyterian minister in Giles County, Virginia, early identified himself with the new movement headed by the Campbells, and was a potent factor in the establishment of the cause in the Old Dominion state.

Mr. Hobbs is a prominent attorney in the city of Lynchburg but he is never too busy to give his time and thought to Lynchburg College. He has been a member of the board of trutees for fourteen years and the president of the board for twelve years. He has received many honors, not the least of which is that he has served on the supreme council of his fraternity, Sigma Alpha Epsilon, for eight years, and for two years occupied the highest office within the gift of that fraternity, Eminent Supreme Archon.

ON A SEPTEMBER morning in 1875, two brothers walked more than six miles from the family home located on Massachusetts Avenue in Indianapolis to become students in Butler University, which was opening the doors of its new building on a new campus. Northwestern Christian University had been moved from what is now the heart of the city of In-

dianapolis to a new site located in the beautiful suburb of Irvington. These brothers had been students in the old Northwestern and were now becoming students in the new Butler.

The two students who walked six miles each morning and evening in order to obtain their college education were Demarcus C. and Hilton U. Brown—both destined to play very important roles in the subsequent history of the college. Demarcus C. became a professor of the classical languages and taught in Butler University for more than a generation. He recently passed into the great beyond. The younger brother, Hilton U., after his graduation in 1880, became a cub reporter on the *Indianapolis News*. He grew as the newspaper grew until he became general manager of the paper, and under his management the *Indianapolis News* became one of the great newspapers of America. He still is connected with this famous journal.

Not many years after his graduation from the institution Mr. Brown became a trustee of Butler University and later was made president of its board, in which capacity he has served for a quarter of a century.

As a lad Mr. Brown united with the Christian Church under the preaching of W. F. Black, and has been a faithful member for fifty years. He is an elder of the Downey Avenue Church of Indianapolis and has served in various capacities in the congregation. He is likewise active in the work of the brotherhood at large, and is one of the directors of the Christian Board of Publication.

BOTH the paternal and maternal grandparents of Charles L. Coffman were born and reared near Bethany College, and all four of them were members of the Christian Church. Likewise the parents of Charles were born near Bethany. However, they migrated to Illinois and settled near Eureka College. The family became closely identified with Eureka and some of the children attended that institution. It was in Illinois that Charles L. Coffman was born.

At the age of ten Charles moved out with his parents to "Iowa, Iowa, out where the tall corn grows." He grew like the corn and as tall as the corn. He was educated in the common schools, taught school and attended Drake University, from which he graduated in 1904. Thus through three generations, Bethany, Eureka and Drake all contributed to the intellectual and spiritual development of the man who is now the president of the board of regents of Spokane University.

Upon graduation from Drake Mr. Coffman, following the lure of the pioneers, moved westward and located at Spokane, Washington. He engaged in the lumber business and is now the vice-president and general manager of the Exchange Lumber and Manufacturing Company. He is closely identified with the civic life of the city of Spokane and is known prominently throughout the Inland Empire.

When B. E. Utz conceived the idea of founding a school for the training of a ministry for the great and growing Northwest, Charles L. Coffman was one of the prominent laymen with whom he conferred. And when Mr. Utz died in his tent pitched beneath the pines on University Hill, he left behind an unrealized dream of building on that same hill "amidst the pines" a great university. It is to that unfinished task that Mr. Coffman and his coworkers have set their hands and hearts. He has been a regent since 1917 and is now the president of the board. Also he is chairman of the official board of the Central Christian Church of Spokane and has been superintendent of the Sunday school for seventeen years.

EASTLAND, TEXAS, is noted for other things than hibernated horned toads. It is the home of Dr. J. H. Caton one of the leading physicians of West Texas. So successful and well known is he that he has served as the president of the Medical Association of Texas. Last year he was president of the school board of the city of Eastland and under his leadership a splendid high school building was erected. At the present time he is the presiding officer of the Rotary Club of his city.

When some six years ago, Midland College closed its doors and a new school was opened in the enterprising city of Cisco, located also in Eastland County, Dr. Caton become deeply interested in this new attempt to build and maintain a coeducational junior college under the auspices of the Christian church. The college is named Randolph in honor of Randolph Clark, the pioneer educator of West Texas. From the opening day of this new college Dr. Caton has served as a trustee. For more than two years he has been president of the board.

Dr. J. H. Caton is interested in religion as well as medicine and in the midst of a heavy practice he finds time to help supply the religious needs of his community. He is a Christian first and a physician afterward.

WHEN Charles C. Chapman was born at Macomb, Illinois, on July 2, 1853, that event marked the beginning of a truly remarkable career. He grew up in that beautiful little city and acquired what education he could from the public schools. However, he was compelled to quit school and go to work at an early age. His first employment was that of a messenger boy and he recalls distinctly carrying the message that reported the assassination of President Lincoln. From messenger he became clerk and from clerk he became a bricklayer. He wanted to become a minister of the gospel and tried to borrow a hundred dollars with which to go to Eureka College to make due preparation, but nobody would loan the lad the hundred dollars. So instead of becoming a great preacher he became a great layman.

Being deprived of a college education himself, Charles C. Chapman has had an ambition to see that others receive the advantages which he missed. Consequently, when it was decided in 1920 to establish a college alongside the southern branch of the University of California, it was he who came forward with encouragement and leadership, both personal and financial. Mr. Chapman gave to the institution $400,000 with the understanding that an equal amount should be contributed by the brethren of California, north and south. This condition was met and California Christian College became an actuality. From the day of its organization until now he has been a trustee of the college and president of the board. The favorite song of the students is entitled "Dear Old C. C. C." Those three initials stand for California Christian College. They also stand for Charles C. Chapman.

THE Texan delights in telling the tenderfoot from the north about the wind gages which they have for testing the velocity of the wind. If he is a real Texan he will tell you that the wind gage consists of a crossbar placed on the top of two posts some twenty feet in height. From the center of this crossbar hangs a log chain which nearly but not quite touches the earth. Now when this log chain stands straight out, on a level with the crossbar to which it is attached, the wind is just beginning to blow in Texas. This is one of the stories Will H. Evans tells his friends who come to visit him from the various parts of the country.

No one can travel through North Texas without hearing about Will H. Evans. Being a native Texan he possesses all the optimism, courage and cheerfulness characteristic of the sons of the lone star state. Although he is engaged in the real estate business for making a living he is more interested in making a life. He gives himself without stint to the promotion of the varied interests of the church. For a number of years Mr. Evans was the teacher of the largest Bible school class in Texas. Recently he moved from Bonham to Sherman and once more he is engaged in building up a large women's Bible class known by the name of Dorcas.

Mr. Evans is the president of the board of trustees of Carr-Burdette College, a junior college for girls, located at Sherman, Texas. He has given the best of his time, energy and thought to the upbuilding of this institution whose history goes back to September, 1894. He is not only active in his local church and college but he is known to the church at large because of his talents and devotion. He has twice been president of the Texas Christian Missionary Convention. Every good cause has his sympathetic interest and hearty support.

IN OCTOBER, 1835, a wagon train came to a halt in a beautiful walnut grove in Woodford County, Illinois. That train of covered wagons had wound its tedious way through forests and across prairies from Christian County, Kentucky. The owner and driver of one of those wagons was Elijah Dickinson. In the Dickinson wagon could have been found six children—two boys and four girls—and the fifth child was named Elmira J. What member of a woman's missionary society does not know the name, Elmira J. Dickinson?

Elijah Dickinson became one of the three directors of Walnut Grove Seminary, the forerunner of Eureka College. When the college was incorporated he was one of the incorporators and trustees. He was made chairman of the board and remained in that position until his death in 1862. One of his sons, Elijah W., was the first graduate of Eureka.

The subject of this sketch is a grandson of Elijah. However, he does not need to depend upon the reputation of ancestors, for he is a man of mark on his own account. Richard Dickinson is a tower of strength in the community in which he lives. Every good cause has his backing and most of them have his personal leadership. He has been a trustee of Eureka College for twenty years, was vice-president for a number of years and for the last five years he has been the president of the board. His generosity of time, energy and money for the support of the college is remarkable.

Mr. Dickinson's interests and efforts are not confined to his locality. They are wide and diversified. He has served and is serving on a number of our national boards.

In the business world Mr. Dickinson is outstanding. He is president of the Dickinson Canning Company, which owns and operates three large canning factories in central Illinois. He is chairman of the research committee of the National Canners Association. Representing that organization he took part in a meeting of the National Association of Food Chemists when the now famous "vitamins" were announced to the world.

Richard Dickinson is an optimist, but his optimism is based on a recognition of reality. A motto hangs on his wall which characterizes the man and expresses his working philosophy. It reads thus:

"He who makes no mistakes does nothing;
He who makes too many loses his job."

VAN ZANDT JARVIS was singularly fortunate in the choice of his immediate ancestry. His paternal grandfather, Daniel Jarvis, was a North Carolinian who migrated to Illinois in the early years of the last century. With him went his son James Jones Jarvis, the sire of the subject of this sketch, who was destined to become known as lawyer, soldier, legislator and philanthropist. His maternal grandfather was Isaac Van Zandt, soldier of the Texas revolution, minister plenipotentiary from that infant republic to the United States and one of the commissioners appointed by President Sam Houston to negotiate the treaty of cession by which Texas became a member of the American union. His mother, Ida Van Zandt Jarvis, is widely known as an effective worker and a generous donor in behalf of the world-wide enterprises of the church.

In the same year, 1873, that Addison and Randolph Clark established a college at Thorpe Springs, Texas, Van Zandt Jarvis was born. It was from that humble beginning initiated by the Clark brothers that has come by stages and degrees the present magnificent institution known as Texas Christian University located at Fort Worth. Mr. Jarvis was a student in the old college at Thorpe Springs and it is a rare coincidence that his own life covers the exact span of the history of the institution over whose board of trustees he now has the honor to preside.

Though Van Zandt Jarvis comes of an illustrious ancestry, he does not need to rest his own recognition upon the reputation of his forebears. He possesses those qualities of initiative, integrity and perseverance which would have enabled him to become a man of affairs, no matter how humble his origin. He has increased both in size and in use the wealth that came to him by inheritance. The Jarvis family has given more than one hundred thousand dollars to Texas Christian University, besides making large contributions to other worthy causes. Mr. Jarvis is one of the great laymen of Texas and is as faithful to his local church as he is to his Alma Mater.

(*For Hiram College see page* 18.)

Does the Church College Pay?

The Gist of a First Prize Sermon

By G. EDWIN OSBORN

"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Timothy 2:2.

This sermon, preached on Education Day, January 15, 1928, was awarded first place in the Education Day Sermon Contest conducted by the Board of Education of the Disciples of Christ. Mr. Osborn was pastor of the Church at Geary, Oklahoma, at the time, and after completing his work for the B.D. degree at Phillips University, Enid, Oklahoma, is now studying at the University of Edinburgh, Scotland **(see page 35)**

THIS is the charter of the Christian college. Her godly instructors receive the treasured truth from venerable hands of the past, spend a lifetime searching its meanings, applying its teachings, then pass it on to a new leadership. By educating its leaders itself, the church is assured of its stability and perpetuity. In the Christian college the church is training a priesthood to keep ablaze the altar fires of sacred truth.

But the modern church college needs more than godly and proficient instructors. It must have, as well, decent housing and sufficient equipment for its important task. It has to reach the standards set by great universities with independent foundations and must compete with colleges operating under state grants. Unless the Christian college can meet such requirements it will be scorned out of patronage by modern youth. Hence our churches are preaching a new crusade—a crusade manned by loyal disciples, proud of a worthy heritage, and weaponed with checks and bonds and legacies, whose objective is greater endowments, better buildings, more adequate equipment for our colleges. Across the brotherhood they cry their challenges: Phillips and Hiram and Transylvania, California Christian and Butler and Cotner.

"Does the church college pay?" is the immediate response to these challenges. "Is it justified, by its output, to seek such sums of money? Has it any reason for a separate and independent existence alongside the tax-supported schools of the state?" These are questions asked by a sensible brotherhood of practical folk, familiar with efficiency ratings, scientific measurements, graphs, charts, indices, data, statistics. "Does the church college pay?" The answer to such a question will depend, of course, on two facts: on the criterion by which judgment is to be rendered; and on the degree in which our church colleges satisfy such.

THE world has a few recognized standards of success, but can they be applied to the church college? Which one shall we use in this instance? Shall it be the dollars and cents scale of commerce? This is the common measurement in which the business man thinks; yet, there are some things whose worth cannot be calculated like farm products, at so much a peck, or estimated, like oil, at so much a barrel. Prosperity is not so much dependent upon the abundance of produce, as upon the motives and purposes of the people.

In dollars and cents returns, on first thought, the brotherhood may think our church colleges do not pay—especially those professors serving for meager salaries already two months overdue, and trustees who hear in every call for a board meeting also a call for another levy upon their sympathetic and responsive purses. And yet, Roger W. Babson reminds us that on the basis of dollars and cents Christian education pays. "I am offering," says the Christian banker, "Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. . . . The safety of our nation, including all groups, depends on Christian education. . . . Christian education can insure what no corporation can insure—namely, prosperity."[1]

Yes, if we look ahead far enough, the church college pays in terms of dollars and cents, if that rating is required. But let us look further. Perhaps our basis of judgment should be the utilitarian test of the pragmatist. There is a current criticism that there are too many non-producers in society: musicians and artists, and poets and preachers. And this criticism is directed at the church college as it turns out preachers: more non-producers to be supported by society. But is the preacher a non-producer when he takes a man harassed by business and worn by the transactions of the week, and by a ministry of worship rests his jaded nerves, stirs him with a new enthusiasm, inspires him with faith in humanity, and sends him back to his home and community and business refreshed and invigorated to tackle even bigger problems? When he takes a mother, whose artistic ability is handicapped by a little brood in her home, and quickens in her a desire so to give herself to her children that through them the world is blessed with even more capable artists than she herself could have been, is that preacher a non-producer?

When Robert Browning wrote *Rabbi Ben Ezra* he did more to glorify old age than had he endowed a hundred homes for old people. For almost a century England has been indebted to Thomas Stevenson for the lighthouses he built on the English Channel, but

[1] *Christian Education* by Roger W. Babson, WORLD CALL, July, 1921, page 50.

or a millennium she will be indebted to his son, Robert Louis Stevenson, for the greater service of teaching her how to kindle an inner light and to keep the soul's true course during the storms of pain and death. Millet might have labored a lifetime with hoe and harrow in the fields of France, but he did more for the laborer and his cause in painting *The Angelus* than any worker of his generation.

The practical man, desiring to see his dollars bring prompt dividends, may hesitate to turn his farm into an endowment for the church college, yet if he should do no more than endow a chair, it is doubtful if any other farm in the land would produce so valuable a crop during the next fifty years.

So, if the pragmatist demands that his criterion of judgment be regarded, and if he will take the future into account, our church colleges satisfy this requirement, too.

But there is another way to count profit: that which the apostle, no doubt, had in mind when he wrote, "Godliness is profitable"; that of which the Master was thinking when he said, "A man's life consisteth not in the abundance of the things he possesseth." May not *the quality of life lived,* and *the influence cast by life,* be taken as an adequate standard for judgment?

Waters that will pass away

BY SUCH a standard, how may we judge our church colleges? In what ways are they producing lives of quality and influence? Can we not say that first of all, they are producing a citizenship that is Christian? A purely secular education, no matter how liberal, is no guarantee of a safe citizenship or a stable government. Ever and again our attention is directed to some college-bred, or university-trained person, unrestrained by religious influence, who has committed a most violent crime, outraging a decent society. Secular education alone is not sufficient. Education without religion is like a high-powered automobile minus steering wheel and brakes running wildly down a crowded thoroughfare. The tree of knowledge can become a tree of death as well as a tree of life. But if the emphasis on modern education shall be moral and spiritual, as it is in the Christian college, the world can be assured of a hopeful tomorrow. In Christian colleges students imbibe the personalities of teachers who are as much at home in the church prayer service as in the college faculty meeting, and who are as regular in their attendance upon the Lord's Supper as they are in their lecture rooms and laboratories. The church college realizes that "the soul of education is the education of the soul."

Again, our church colleges are producing lives of quality and influence as they turn to Christ-talented youth. Many are the capable young folk coming to our church schools whose lives have not been touched by the church and whose gifts have not been laid on the altar of consecration. But after being under the influence of the Christian college for four years many are led to Christ, and are sent out into the affairs of law and medicine, journalism, engineering and public education, in the company of the Great Companion and Helper, their professional careers energized by Christian ideals.

AND finally, our church colleges are producing lives of quality and influence in that they are providing the brotherhood with a trained ministry. The medical and legal professions, great corporations, the public schools, and even progressive farmers are demanding college educated and university trained people to serve them. Shall the church of Christ be less concerned about its leadership?

State colleges and universities have proved utterly inadequate to supply the churches with religious leaders. In fifty years the State University of California graduated over 11,000 students; out of this number but 47 entered the ministry. Up to 1917 the State University of Illinois had graduated more than 27,000 students, and only 87 of these had entered the ministry and but four the mission fields. On the other hand, in about fifty years, three colleges[1] of the Disciples of Christ have turned out more than 2,000 ministers and missionaries; while this present year one[2] of the three has 163 students enrolled in its Bible College.

Does the church college pay? Does the training of souls in the ways of Christian citizenship and service, and the preparation of young men and women as ambassadors of God to all the world pay? *Then the church college more than pays!*

[1] I refer to Eureka, Transylvania, and Phillips; I regret my inability to secure reliable data for all the colleges of our brotherhood.

[2] I refer to the Bible College of Phillips University.

"We have a rendezvous with Life
At Batang in that far-off town,
When Spring trips north again next year,
And we to our pledged word are true
We shall not fail that rendezvous."

Mr. and Mrs. Duncan and their two children, John Kenneth and Marian Louise

About Face!

And "Forward March" Into Tibet Again

By MARION H. DUNCAN

Last year the missionary world was thrilled with the story of the hazardous journey of Mr. and Mrs. Duncan and their two children—one an infant in arms—and Mr. and Mrs. R. A. MacLeod and their three children, from Batang on the Tibetan Border to Burma en route home. Waylaid by bandits and robbed of practically all their possessions, the two families were four months traversing the distance, the greater part of the time on foot over high mountain passes, suffering untold privations and hardships. After a year in the homeland the insistent call of this little known country with its remote mission station is again heard and the Duncan family is answering. Their return is testimony not only to their consecration but to the deathlessness of missionary passion which once set aflame in the human breast leaves one no choice.

A YEAR has passed since we left the shores of Burma. In that time health and strength have come to Mrs. Duncan. The baby, Marian Louise, has grown stout and chubby. The other two members of the family, John Kenneth and I, have never had any serious affliction except that of getting enough to eat.

Recent developments in China augur well for the church's future. The prospect of a permanent government has had a beneficent effect upon the semi-independent provinces of the interior. Letters from Batang and Chengtu are encouraging in their reports of firmer steps being taken to control the outlaw element. Missionaries are rapidly returning to the distant inland stations taking their wives and children with them. In Szechwan Province life was never disturbed much out of its normal course except along a narrow strip fronting the Yangtse River. The political attitude of the United States has created a strong friendly feeling among the Chinese for the American citizens. Security of life and property has permitted the people to think about the eternal verities of life. They are thinking more seriously than ever about spiritual values and their relationship in the building of a strong national life. The individual has broken farther away from the past and is seeking for a new faith to guide his thought and action. The command of "Marking Time" for missionary efforts is being replaced by new orders of "About Face!" and "Forward March!"

We are returning to the Tibetan Border where we made our home for almost six years. We are homesick. When we were first taken over the "long, long trail" by Dr. Shelton, there was much that we did not know about the road. Trials and trails that were discouraging and dangerous did not worry us then for they were unknown. What we know now about the journey makes it harder for us to go over it again.

But the call of service banishes these thoughts as we recall the people in Batang whom we love and who love us. Our home life there with its daily tasks; the association with Tibetans and Chinese in the solving of the multiplied problems of their religious, social and economic life; the tender recollections of other workers, both native and foreign friends, in the upbuilding of the kingdom; the joys and sorrows we shared with each other; all these draw us with a magnetic power that cannot be resisted. We are homesick.

Tibet needs Christ. As we think of the vast hrongs untouched by the appeal to seek the Way of ife, as we remember the shackles of superstition, as ve recall the handcuffs of ignorance, as we realize he zeal and earnestness of the multitudes in their earch for salvation, we know that we must not fail o answer their need for Jesus. We hear the cries of he suffering for the healing hand of the physician. We see the outstretched hands of the orphans pleading hat we will not leave them helpless. We gaze sympathetically into the faces of the seekers for the Truth is they grope toward the Light.

We see those two missionary families, the Petersons and Bares toiling daily, praying that those in America will not fail to reenforce their efforts. They want to hold on until help comes. That aid must not be too long delayed. We visualize that fine young Sino-Tibetan preacher, Lee Gway Gwang, presenting Christ in word and in life, keeping that struggling church living the ideals of Jesus. He needs spiritual reenforcement lest the trials and temptations undermine the fitness of his high morale. Mr. and Mrs. Peterson in the school and orphanage, cannot carry that burden indefinitely. Dr. and Mrs. Bare, in the hospital, cannot go on forever. Both of these families in their evangelizing need the stimulus which comes from the knowledge that they are to be reenforced from the homeland. The permanence and continuity of the Christian service on the Tibetan Border calls us to continue with the Spirit of Christ in working for the redemption of those stalwart mountaineers.

Marion Duncan dispensing medicine and scripture tracts on an itinerating trip into the back country near the Tibetan Border

There is the appealing spirit of Christian adventure. When the vast melting pot of Asia, which has always led in the quest for truth, shall have caught the true import of the Jesus life, then the world can look for spiritual exaltation which it has never seen. When the teachings of Christ have penetrated the inmost soul of the mystic, meditative East, spiritual values of Jesus will be found that will enrich and re-flame the materialistic West, saving her from a threatened civilized decadence. To have a part in molding the thought of young men and women as they meet and solve their religious and national problems kindles the spirit of Christian adventure. We face the future with courage in our desire to have a part with youth in their questing adventure for Christ, an adventure as real in Tibet as it is in America.

To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though asters grow
In Batang fields.

In a little plot of ground just south of the mission compound, on the road to Lhasa, rest the bodies of Dr. Loftis and Dr. Shelton amidst a circle of children's graves. Their white tombs glisten brilliantly in the dazzling sunlight and gleam ghostly white under the rays of shadowy moonlight As these heroes dwell in their houses by the side of the road, they are friends to man, for here the tinkling caravans of Tibetan traders roll by on their long journey to the City of the Gods. Twirling their prayer wheels, the dusky Tibetan eyes can read on the headstone of Dr. Loftis, "Greater love hath no man than this; that he lay down his life for his friends." Turning to its companion in front of Dr. Shelton's grave, "He came not to be ministered unto but to minister and to give his life as a ranson for many." In three languages, Tibetan, Chinese and English, through the ages three races can read these testimonies of Christ in the lives of men.

Our Work on the Tibetan Border

DURING the worst of the war period in China, there were grave fears that the missionaries in Batang might have to withdraw as they did temporarily in Central China. However, the anti-foreign movement only reached Batang in a mild form, and the missionaries were able to weather the storm. Conditions seem to be normal now except for the bandits,

who keep the small Chinese garrison at Batang on the anxious seat. The greatest danger has been in traveling in and out of Tibet.

The work at Batang is going right on without interruption, with two American families, the Petersons and the Bares, on the field and Mr. and Mrs. Duncan, who are home on furlough, planning to return to Batang in March. Mr. and Mrs. J. C. Ogden and Miss Grace Young have just recently arrived in America on furlough.

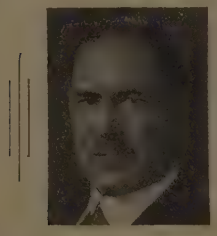
The missionaries at Batang report that the work is more encouraging than ever. At last Easter time a number were baptized. It has been possible recently to make preaching and healing journeys through the Batang valley near the town. Ours is the most permanent and continuous work on the whole Tibetan Border. For twenty years the work has been going on at Batang. The results, besides the church of about eighty members, are evident in the fact that we have a well established hospital, school and orphanage there—the two former with good buildings.

The executive committee of the United Christian Missionary Society has already taken action to open a new station at Tachienlu, 500 miles east of Batang, as soon as one of the returning families can be spared to settle there. This is the point where Dr. Rijnhardt, the Sheltons and the Ogdens first stopped for a year or so before going on to Batang. While farther from the Tibetan Border, it is Tibetan in population and besides opening up a new field of work, provides a base nearer points in China, and a stopping place on the way in for the workers. It likewise is the point from which goods and money must be sent into Batang. Tachienlu will be invaluable as an evangelizing base and a forwarding station. —S. J. Corey.

Another League of Laymen

(*Continued from page* 13.)

(Printed without change by request.)



THE members of the Board of Trustees of Hiram College consider themselves most fortunate in having as their president, a worthy and distinguished disciple, Judge Frederick A. Henry of Cleveland, Ohio. Besides being a trustee of Hiram College for more than half the lifetime of the college and president of its board for a score of years past, Judge Henry is happy in having family and personal ties covering the entire history of the institution. His grandfather, Frederick Williams, a pioneer of the Disciples, was an incorporator and long a trustee of the Western Reserve Eclectic Institution, which afterwards, on his motion became Hiram College. Judge Henry's father, Mr. Charles E. Henry, served for thirty years as trustee of the college and for several terms as president of its board. The children of all three of these generations have been educated in Hiram.

Judge Henry has been prominent in the councils of the brotherhood for many years. At the Toronto Convention in 1913 he became the first president of the General Convention of the Disciples. For twenty years, while residing in Cleveland, he was an elder of the Euclid Avenue Christian Church. He is now an elder in the Aurora Church located near his present residence at Geauga Lake, Ohio.

Judge Henry believes that the greatest service to the college that he has been able to render was on the occasion of the calling to its presidency of Miner Lee Bates, who, during the last twenty years, has raised Hiram College to a less strained financial, and a thoroughly sound educational, standing.

In a recent letter to me Judge Henry outlines his views regarding Hiram College and its relationships, as follows:

> "Disciples have loyally supported the college with their gifts and their patronage without being able, however, to meet fully its pecuniary needs or to exhaust its capacity for service. I rejoice that Hiram College was founded by Disciples. It will, I trust, always be a religious college, a Christian but not a sectarian institution.
>
> "The mandate, 'Youth will be served' is to me appealing rather than merely cynical; for youth can be served vitally by illuminating its too prevalent mechanistic philosophy with spiritual discernment and Christian faith—an intramural accomplishment realizable by colleges not through emphasizing their denominational affiliations or maintaining their connections with church boards; for these things tend to contravene academic freedom, to engender 'religious resistance' in the student, and to repel available support and patronage; but rather through informal friendships between teacher and pupil leading to natural discussions from time to time with every student concerning his or her aspirations, plans and philosophy of life, by someone who, like President Bates and the outstanding members of his faculty, can in such a relation and on such a theme inspire interest and confidence.
>
> "This, in brief, is my ideal of the religious service which a Christian college may render to modern youth.
>
> (Signed) Frederick A. Henry."

The above quotation gives in a most direct way Judge Henry's personal views on college relationships. I feel that a majority of the Hiram board would concur in his judgment.

Hiram has recently remodeled the main building so as to accommodate the new Home Economics Department, as well as to use the space formerly occupied by the laboratories for classroom and office purposes. These changes have made the interior of the main building very much more attractive. Only a short time ago Gray Hall, the new dormitory for boys was built. During the past year a new science building (Colton Laboratory) has been erected. Colton Laboratory is a very substantial structure which will bear the closest scrutiny of critical observers. The Christian Association Building has been enlarged and entirely remodeled. This building houses the college gymnasium, the college chapel and the administrative offices. The gymnasium is now of standard size and the college chapel has been enlarged so that it will now accommodate college commencement exercises. Hiram never had a better physical equipment.

The freshman class entering in September, 1928, was much larger than any freshman class of recent years, and the total enrollment for the current year is encouraging.

President Bates has recently been advised that Hiram College has been approved by the Association of American Universities. This is the strictest standardizing agency in America, and in the future Hiram graduates will receive full credit in any university in America or Europe for all work certified by our registrar.

It can be emphasized that in the years during which Judge Henry has served as President of the Board of Trustees, Hiram has advanced in manifold ways.

(Signed) C. M. Rodefer,
Member of the Board of Trustees of Hiram College,
Bellaire, Ohio, November 23, 1928.

New Tunes to "Home, Sweet, Home"

A Discerning Woman Looks at Domestic Life in Mexico

By MAY C. WILSON

Missionary of the United Christian Missionary Society

"OH! POOR little fellow! He has such a bad cold. Why don't you keep him covered up?" The anxious voice was that of a sympathetic friend who had called to see the week-old baby of her Mexican neighbor.

"Well, I did try to keep him covered at first, but found that he didn't like it. I don't know what to do; he cries so, when I cover him."

A scream, a cry even, from her child is about all it takes to make the ordinary Mexican mother surrender. Poor woman, she is such a surrendered creature anyway. A bright, beautiful young girl of fifteen marries. She at once puts on long sober garments, the life goes out of her step and the glow from her cheeks, and within a year she has the tired worn appearance of a slave of thirty-five. She is a slave, too—the slave of her husband. She may in some instances think for herself, but it is very rare if she ever speaks or acts for herself. It has been said that the Mexican men make the most delightful sweethearts but the most abominable husbands, and from all appearances the saying is quite true. Even at best, when the husband is a good moral man, the life of the wife is hard enough; but when he is drunken or immoral and has his concubines and other families, the life of the wife is almost unbearable. But she dare not complain for fear of angering her husband and causing him to turn her and her children out alone on the streets.

The streets! How sad and uninviting! Walls! Nothing but walls with their barred windows and closed doors. Whatever there may be of beauty and happiness or poverty and suffering within, is hidden by those cold inhospitable walls. Yet it is not at all hard to discover those hidden secrets. All that is necessary is to make use of the iron knocker that is found on every door.

A moment of waiting and the door is opened by the "portera," a servant whose duty it is to attend to the door. Here is wealth—cool tiled patio, fountain of sparkling water, ferns and plants, flowers, song-birds in cages, glimpses of beautiful, well-dressed children playing with their pets and toys. This is the first picture that meets the eye. The second is the parlor, a large room with rich red carpet, heavy draperies, two to four enormous gilt-framed mirrors, various enlarged pictures of parents and grandparents, a large picture of Jesus with his heart showing, and another of Guadalupe, the patron saint of Mexico. There are various musical instruments, and many chairs arranged in a row all around the room in true Mexican fashion, with spittoons here and there. A glimpse at the bedrooms in passing is sufficient to reveal their rich furnishings and poor ventilation.

The dining room is always an interesting place, especially at mealtime. The guests are first served soup. The bowls are then removed and dishes of fried eggs are brought in. These are followed by other plates of meat boiled or prepared with chile. The next will perhaps contain beefsteak and fried potatoes or Mexican rice, to be followed by other plates of—well, it might

Looking down Madero Street, the longest and straightest street in Aguascalientes. The tall building with the square towers is our church

even be roast chicken. Sometimes a vegetable or a salad of lettuce or tomatoes is served. After this come the "frijoles," which are either the dessert or the forerunner of the dessert. Strong coffee with hot milk is usually served with the last course.

The kitchen? Well, it is a rather unknown quantity, and perhaps for the sake of the appetite of at least a part of the guests, it is best that it remain so. Of course it all depends on cook. The work in this household is all done by servants; they are the ones who, with baskets in hand or on head, go to the markets to buy the provisions and prepare them for the table. They are the ones who do all the sweeping and dusting and cleaning. It would be one of the rarest sights in Mexico to see any member of this family with broom in hand come out to sweep the sidewalk that passes the door. They are sometimes seen in the doorway, but that is only to watch the passers-by; or perhaps the young lady of the family is standing in the window

talking through the bars to her lover. In Mexico the lovers have to stand out in the street to do their courting, which appears, to a stranger, to be quite an ordeal, especially on a cold rainy night. Perhaps some day, when the young men of Mexico have been able to prove themselves generally worthy, they will be trusted to enter the parlor to visit with their sweethearts.

But not all doors in Mexico open upon scenes of beauty and homes of comfort. The poor are as a rule very poor. A large family of from seven to twelve members will live in a room ten by twelve feet. The doors of these homes are open all during the day so that light may enter; for there are no windows. The children, dirty and barefooted—the younger ones with no clothing except a little shirt that comes to the waist—play in the street, in the dust and dirt during the dry season, and in a little stream of filthy water that usually runs down most of the tiny, poorly drained streets during the wet season.

It is interesting and touching to see many times, amid all the poverty and filth of such a home, a little pot or can with a blooming plant hanging to a nail in the doorway, the only touch of beauty and brightness in the whole scene, but enough to tell to the passer-by that in the souls of those who live there, there still remains something of the beautiful. Perhaps the father is a shoemaker or a tailor. His tools or his sewing machine stand just inside the door. In another corner of the room on the floor are the few pots and earthenware utensils of the wife, who perhaps is squatting to fan a little charcoal fire which fills the room with smoke. Of course, if the smoke gets too bad she will lift the little tin "brazero," coals and all, and set it just outside the door till the fire is well started. The chief articles of food in the poor homes are beans and "tortillas" (big, round, thin cakes made of ground corn and water). There is no attempt at a dining room. The family either sit on the floor, or on little low chairs if they have them, or else each member with a little earthen bowl stands around and eats. Pieces of "tortilla" are rolled up, in place of spoons or forks in eating; and there is real art in the way the food is managed with these little cakes.

The bedrooms of this home occupy the remaining corners of the room. Perhaps there will be nails driven into the adobe walls on which to hang the few extra clothes that they may happen to have. The beds, which are woven straw mats, are rolled up during the day and stand in the corner. At night they are unrolled and spread on the brick floor. The members of the family roll themselves in blankets and lie down on them for the night's rest. Of course the door is closed and well barred at night so that not a single villain or a breath of fresh air can get in.

But the hope of Mexico as of any other country is in its middle class. This lack of a sturdy class is no doubt the reason why Mexico has been so slow in taking her place among the nations of the world.

But the outlook is bright. Education, especially Christian education, is the greatest factor in the forming of this middle class. Those who come up through Christian schools will have strong bodies, clean minds and a spirit of service. They will be the ones who will not hesitate to work with both hands and brain. They will be the ones who will build comfortable, well ventilated houses, and will keep them sanitary.

But they, like all the other Mexicans, will have to learn what it means to save. Most employers pay their men twice a month. At these times money is plentiful. The children have money to buy candy, peanuts, sweetened ice shavings, green corn and all the many other things that can be bought and eaten on the street. The week following, there will not be enough money in the family to call the doctor to care for a child who has had some accident! Those who are acquainted with the Mexicans as they are today always take into consideration the lack of ability to save. If the Ladies Aid is going to give an ice cream supper, if the Camp Fire Club is to give an entertainment, if there is to be a financial drive of any kind, the first thought in setting the date is to remember the pay days of the railroad shops and similar big companies.

BUT there are signs of progress, prosperity and happiness. Last February the Mexican government inaugurated a postal savings system. Four months before that, an experiment in school savings was begun in Colegio Morelos. The question had been brought up several times in teachers' meetings the year previous. One of the normal school girls wrote her graduating thesis on the subject. Through these and other means, enough interest was aroused among the teachers to warrant the taking of the first step. A committee was appointed to draw up a plan, or several plans, to be presented at the next teachers' meeting. The system adopted and put into practice was very simple. The children were provided with cards on which was noted the amount each one brought each week. Each teacher was given a large card on which she kept the accounts of all her children. The money was all turned to the mission treasurer to be kept till the close of school. To arouse the interest of the children it was announced that on the program the last day of school, the names of all children, who had been able during the year to save two pesos or more, would be read.

The plan was so enthusiastically responded to by the children that the teachers themselves—some of them teachers of long experience who had never saved anything or even thought of it—caught the spirit, and asked to be "counted in" on the enterprise. Before school was out the savings of these teachers and pupils had amounted to over seven hundred pesos.

Thus is Mexico groping her way out of the fog into the light of a brighter tomorrow.

"The World Do Move"

The Golden Jubilee Sets Things in Motion Again at Jarvis

By JONAS LEVIAS JEWETT

Instructor in Latin and Manual Arts

HAWKINS, TEXAS, is a small, dusty, thriving village, whose five hundred white and colored citizens are served by one banker, three grocers, two druggists, two filling stations, one garage and a lonely village blacksmith. One rides ninety-nine miles east of Dallas over the Texas-Pacific Railroad before arriving at this colorful metropolis of the wilderness, secluded as it is in a fertile portion of northeast Texas.

A small college is located one mile from this village where the United Christian Missionary Society is pouring out its heart, developing a school for the boys and girls of a struggling race.

A visitor is seized with an exalted spirit of reverance upon reaching the campus, stretched out like a great sixty acre rug, silently guarded by the towering pines and sturdy oaks. "School begins today," one is told, and he sees trunks of all description being unloaded on the campus, and boys and girls from twelve states joyfully greeting each other while the freshmen with purple trousers, green shirts, brown caps, and red ties, stare awkwardly about.

There is a cotton field not far removed from the campus, offering its snowy bolls to a group of boys. On the opening day of school the stalks were rattling, for the boys were racing to gather this crop, in which a year's time and labor had been invested, so they might enter school. They were so absorbed in their work, that they did not see the jovial messenger from the president's office. When he appeared in their midst, he said, "Boys, three car loads of furniture just arrived from Fort Worth for the Ida V. Jarvis Hall," and went his way.

The boys threw their partly filled sacks of cotton across their shoulders and hurried toward the barn. The mules were summoned and were harnessed to three wagons. Old Fox and Dinah, knowing it was their duty to lead, lifted their heads as if directed by destiny and started toward the village of Hawkins. They brayed in passing the campus, for they seemed to have sensed the throbbing hearts of the joyous boys and girls. Other boys, who had been digging potatoes in the truck garden, dropped their hoes and sprang into the wagons to load the furniture. A sudden stop came to the hammers of the manual training boys who were playing a tune on a nearby roof as they descended to help uncrate this new gift.

Old Fox and Dinah patiently drew the first load over the hill. Upon reaching the campus, an old colored man with snowy hair and wrinkled brow, earmarks of his eighty summers, waved his hat in the breeze and exclaimed, "I gave Brother Ervin the first dollar on this building and this furniture seems like a dream coming true."

THERE the new Ida V. Jarvis Hall stood, the pride of the campus! Her architectural beauty is an embodiment of simplicity, characteristic of her donor, Mrs. Ida V. Jarvis, of Fort Worth.

Humming the strains of "Lord, I want to be a Christian in my heart," the boys carefully unpacked, pol-

The new Jubilee building at Jarvis Christian Institute, the Ida V. Jarvis Hall for Girls

ished, and placed every piece of furniture where it belonged. Each room on the first and second floors received window screens, shades, two iron Simmons beds with springs and mattresses, two beautiful mahogany chairs, one reading table and a vanity dresser with large mirror. The overstuffed furniture was placed in the reading rooms, guests' rooms and parlors, while the bathrooms received two large mirrors, all given by the friends of Mrs. Ida V. Jarvis.

The girls presented a picturesque scene as they walked across the campus the next morning facing the rising sun. Their clothing of many colors was across their arms, their trunks having been carried over the previous night by forty stalwart boys of the football team. These chivalrous youngsters carried all the trunks on their backs, and were highly compensated upon receiving one smile from the owners. Likewise the boys moved their belongings into the old dormitory where the fragrance of sweet perfume still lingered within the newly painted walls.

When night had put an end to the duties of that day, a bugler mounted a stand near the center of the campus and sounded taps. The surrounding countryside echoed to the strains of sweet music, while the boys and girls knelt in prayer.

AS THE curtain is drawn here, one can see clearly three characters whose integrity and sacrifices have made this picture possible. The first individual has not occupied much of the spotlight, but has been persistently toiling behind the lines. I mention the matron of the girls, Miss E. M. Dunn. She was born a Yankee in the great city of New York, finished the schools there and completed her education at Hampton Institute, Virginia, the same school that gave the world Booker T. Washington. She has an old purse with golden chain and silver braid to which a silver cross is attached. "Do you see this purse?" she said to me one day. "Mother Ervin, the president's mother, gave it to me years ago. The girls say it is out of date. It means nothing to them, it means much to me. When I cross that great river, I want my friends to place it under my head, a gift from a true friend." She continued, "I have spent all my life building womanhood in the schools of the southland and I have sacrificed much at Jarvis. However, I feel that this is the crowning event of my life. My girls have made good, those who will go out from here will make good also; they won't fool me, I have too much confidence in them."

The second character: President J. N. Ervin, who has been for the past three months ninety-nine miles from his home recuperating in the city of Dallas. His none too corpulent form is frail, his curly hair is gray, not from age, for he is scarcely past fifty, but from overwork. He is an educational pioneer, leaving the schools he had built in Tennessee to develop a college in this wilderness. He has lost sleep and rest, traveling in all kinds of weather, teaching, preaching, and selling Jarvis to the people of Texas and the surrounding states. These lands, well appointed buildings, highly qualified teachers, and selected student body, represent an expenditure of his energies and demonstrate his executive ability. At eight o'clock each morning the chapel bell rings and the entire Jarvis community prays for his speedy recovery.

The third character in this picture is Mrs. Ida V. Jarvis of Fort Worth, who has become renowned because of her devotion to a struggling race and her philanthropical gifts to churches and educational institutions. Her liberal spirit is the guardian angel of it all.

To fully appreciate the farsightedness of this woman, one must climb to the pinnacle of the lofty Jarvis Mountain near the college and take a perspective of the eight hundred and sixty-four fertile acres, which her money and influence have gone to develop. Moreover, he must be able to see the hundreds of honest, upright young men and women who have come under the influence of the institution within the past fifteen years as they march forth to form ranks of intelligent, industrious law-abiding colored citizens.

Philip Snowden's Advice to Young Men

MAKE yourself a good workman; make yourself the master of your craft—that will give you the spirit of independence.

Fight drink and gambling. I have seen many bright, promising, nay brilliant careers ruined by indulgence in drink; and I am sometimes inclined to think that the social wrecks due to gambling are perhaps not less.

Read good books. And in that connection I would emphasize the development of the critical faculty. In analyzing a subject, look at both sides.

Associate yourself with some great cause working for the good of humanity.

All aboard for St. Louis!

Casting Bread—Into a Box Car

A Freight Car of Provisions Returns Full of Satisfaction

By G. C. SCHURMAN

Pastor Central Church, Moberly, Mo.

THE facts of experience have proved that "every institution is but the lengthened shadow of a great personality."

J. W. Strawn became field secretary of the National Benevolent Association of the Christian Church in 1901, having the states of Kansas, Nebraska, Oklahoma and Arkansas for his territory. Mr. Strawn made his home in Moberly, Randolph County, Missouri, and because of that J. D. Dillard, field secretary of Missouri, turned over the Randolph County work of the association to him. The churches of this county had not developed a conscience on the matter of our benevolent work to any marked degree up to that time. Mr. Strawn, during his visits home, did an intensive work of education, preaching in each county church at least once a year, and making personal visits in almost every church home. He worked upon the hypothesis that when our people know and appreciate the need they will supply it. He soon had a large number of his own people, as well as many of other faiths, including several Jews, making annual subscriptions.

This man of God was not satisfied with bringing perception to the minds of the people; but he desired for them the joys of apperception—sharing by their labors in the work which they had come to know as their own. Hence, the idea of the Orphan's Home Car from Randolph County was born in the soul of him.

His plan was that a carload of provisions should go each year at Thanksgiving time from the churches of the county to the Christian Orphans' Home at St. Louis, that being our nearest point of contact. Fred Phelan, then freight agent for the Wabash Railroad at Moberly, and an elder in Central Christian Church, secured free use of the car. Since the death of Mr. Phelan the road has kept up the courtesy. The earliest available records indicate that this phase of the work began in 1905, and not a year has been missed since that date.

Mr. Strawn led in the work until his death ten years ago. It has been continued by the various pastors in Moberly and the county churches. Outstanding among them are: Benjamin L. Smith and J. T. Shreve of Central Church, Moberly; W. M. Mundell and W. H. Funderburk of First Church, Moberly; C. B. Dabney and K. K. Cunningham of Huntsville; and W. T. Henson of Salem. In recent years the church at Macon in Macon County under the leadership of O. L. Angel, pastor, has sent a truck load of provisions; and this year the Atlanta Church in the

same county inspired by E. Y. Keiter, has made a generous contribution. Mrs. Glen Routledge, county president of women's work, and R. E. Grubbs, county president of the churches, have had the general supervision for the last two years.

Central Church, as the largest and strongest church in the county, has always assumed the leadership. This does not mean, however, that every church in the county did not do its part. Each took its full share of responsibility and made its measure of sacrifice, often under hardships from which many would have shrunk. The work of supervision through the years has been divided among different groups in our church. For the first eight years the Woman's Missionary Society had charge. The Loyal Christian Students, a class of women in the Bible school taught by Miss Rosa Nice, then took over the work and continued for ten years. A class of women taught by Mrs. L. W. Kelly did it for the next three years. Last year the newly organized Woman's Council took the responsibility; this year it was again placed in the hands of the Loyal Christian Students. The officers of the class are: Miss Rosa Nice, teacher; Mrs. Ernest Bartle, assistant teacher; Mrs. Cappie Fox, president; Mrs. J. L. Darby, secretary; and Mrs. Esther Mangus, treasurer. Mrs. J. W. Strawn is still an active member of this class, and spent three days at the church this year assisting in the work of packing the goods. This class of women has done a most excellent work at all times. They solicit the membership of the church and Bible school as individuals and classes, and also the merchants and other business men of the community. Almost everything comes in. There are gifts of foodstuffs, clothing, candy, toys and money. The money is usually spent here for staples, only enough cash being sent each year to care for the drayage in St. Louis. Mrs. W. B. Stone, a daughter of J. W. Strawn, is our efficient Bible school superintendent and gives her whole soul to this work which her father began.

J. W. Strawn, whose "lengthened shadow" is a carload of provisions for a houseful of orphans

We see two results of this work as we view the effect upon our churches across the years. First: We have brought joy and comfort to our family of children in St. Louis, and created a bright occasion in their lives to which they look forward with keen appreciation, and we have helped those in the management of the Home and the secretaries in the field to visualize more clearly the great reserve army that is backing up their work of love in the churches. Second: We have acquired a new stewardship conscience ourselves. There is much satisfaction in giving that others may do. There is a greater joy in giving and doing. In giving only we have a subconscious sense of enabling people whom we love to carry on their work; in giving and doing we come into a realization that we are performing our own tasks. Any church of Randolph County would give prompt assurance that the greatest good has come to them in this regard.

An indirect result of this work among us has been the stimulation of interest on the part of individuals in the children themselves. I have no information from the other churches in this particular, but what has happened in Central Church is illuminating. The Loyal Christian Students, in addition to its work with the car, sent $100 annually for a number of years to care for the needs of one particular girl in the Home. Mrs. Frank Holman, about ten years ago, took two of the older girls into her home for a month in the summer. They were royally entertained while here. Three children have been adopted into the homes of this church and have been made ours in the strictest sense of the word. They are Martha Martin, who has recently moved with her foster-parents to Columbia, Jack Settle and Susan McCully, who are active in our Bible school.

The women who start the wheels rolling each year, the Loyal Christian Students class, Central Church, Moberly, Missouri

Verily we feel that the Disciples of Christ in Randolph County have followed the Macedonian example in first giving themselves to the Lord; in this regard, their liberality may be an example and an exhortation unto all the people of God everywhere.

An Old-Fashioned Couple

By W. R. WARREN

Mr. and Mrs. Robert A. Long, married in Columbus, Kansas, December 16, 1875, their union interrupted by her death from angina pectoris, November 22, 1928, in Kansas City, Missouri.

BACK in Chester County, Pennsylvania, a family of the old Quaker stock suffered the double calamity of having to pay a surety debt of twenty thousand dollars and then losing the husband and father. Like many of that day in similar distress the widow of George Wilson took her seven children and made the long journey to the plains of Kansas to begin life over again.

On a bluegrass farm near Shelbyville, Kentucky, Robert A. Long grew to manhood, ruggedly nurtured in a Christian home and a neighborhood church of the Current Reformation. The lure of the West caught him as he came of age. After a few months in Kansas City he went on to Columbus, Kansas. There in 1875 he started a lumber yard and the same year married Ella M. Wilson, when she was twenty and he twenty-five. For them, as for all of the Kansas settlers of that day, life was extremely simple, not to say primitive, but it was also wholesome and full of zest.

A three-room cottage of the prevailing type, on the edge of the lumber yard, served as their home until he contrived to add another room as a surprise while she was away for a brief visit. Their partnership was complete: she put on her sunbonnet and helped him in the lumber yard; he took off his coat and helped her in the house.

She was a member of the Methodist church, a communion as militant as his, but they didn't argue. However, she searched the Scriptures more earnestly than ever before, with the same result that had followed the same exercise on the part of his parents. One Sunday when the little congregation that was called simply Christian was singing *Nearer, My God, to Thee* she went forward to take her stand with her husband, because she felt sincerely and deeply that he was standing with Christ. Some of his friends have noticed through the years that this is his favorite hymn. It might have been so anyhow, but those who knew the story could not think it a mere coincidence when the quartet prayed *Nearer, My God, to Thee* at the funeral. It was an old-fashioned song voicing an old-fashioned love, human and divine.

It was stalwart faith that sustained this couple when their only son died in infancy and that faith persisted in the rearing of their two daughters, now Mrs. Hayne Ellis of Washington, D. C., and Mrs. Robert P. Combs of Kansas City, as well as in constant and tender solicitude for their five grandchildren, sons and daughters of Captain and Mrs. Ellis. That like faith dwells in the third generation also was evidenced when the death telegram reached the Washington home, and one grandson tried to console another with the assurance, "She's with our Heavenly Father, and he can take better care of her than we could."

The history of the human race was epitomized in the fifty-three years of this couple. He was always adventuring, launching larger and larger undertakings, both in business and in church and city; she was ever the homemaker. As the business grew from one retail lumber yard to over a hundred, and from buying and selling to manufacturing, transporting, and even to planting trees by the million for another generation to harvest, so their home grew to the larger frame house in Columbus, to the more spacious brick home in Kansas City and then to the great mansion where not only their own but the city's guests were royally entertained.

IN ALL of this progress there was no loss of their simple tastes, quiet habits and old-fashioned virtues. Their minister, R. H. Miller of the Independence Boulevard Church, is peculiarly well qualified to speak, because their lives centered in the church and their pastor was considered not merely the most honored guest but actually a member of the family. The picture drawn by Dr. Miller in the following paragraphs is one that all of us may well cherish.

"Nobody ever came here and met the gracious hostess of this house or sat at her table or moved about these rooms with her but knew he was in a home. That soul of hers was motherly, and loved the orderliness of housekeeping. She knew how to create an atmosphere that was warm and kindly. Her church friends came here in groups. They had their little society meetings here. She never wanted anybody to come and see this house because it was ornate and beautiful and luxurious. There was just a little resentment in her heart if anyone came with curious glances. She did not want anybody to rob this place of its home life. She did not want anybody to think of it as a place of curiosity. She wanted this to be a home.

* * * *

"It is a marvel of housekeeping that a woman who begins her life as a housekeeper and a mother in a little three-room cottage, and then comes along all that way which has changed so many women's lives and altered their hearts, has kept up to the end the simplicity and the beauty of housekeeping. That was because she also was a soul-keeper. She never allowed anything to disarrange the furniture of her heart. She never allowed any luxuries or riches to change the

beauty of the mansion she had within her soul. It was the soul-house in which she lived unchanged through all the changes of life, that made manifest what she was in the midst of changing circumstances. She transcended every circumstance with her character. This house was a beautiful setting, but not so beautiful as the gem set within it. All the glory of surroundings but enhanced the quality of that gem of heart and of soul that was the true woman.

* * * *

"I LOVED her because she never tried to be different, never wanted to be a modern woman, never was straining to be up-to-date and to do the things that to the up-to-date woman seem so necessary to be done. Everyone of us loved her because she kept the beauty of an old-fashioned faith, an old-fashioned character and an old-fashioned womanliness which had its beginning in eternity and its end in the heart of God. She loved the best things of life.

"She was timid in the presence of great enterprises that were the very commonplaces of her husband's life. She stood hesitatingly on the shore when he planned a great adventure and wondered how and where. But once the adventure was launched, she went with him. Not always able to see the end from the beginning, and with little urging in her heart to launch away from the known and safe into those great, unknown deeps where he loved to go, nevertheless she never turned back when the anchor was lifted and the sails set and the project under way. She admired him for his courage, for his generosity, for the great gifts he poured out in charity and to the church and for his great undertakings in the world of business. And while their vastness overwhelmed her conservative heart and made her a little fearful at times, she never failed to give him, out of her gentle spirit, a kindly sympathy. She stayed with him to the end, even though others, who at first seemed strongly to favor, fell away. Particularly was this true in the great enterprises for the church.

* * * *

"She loved her church. She loved to sit within the church, to behold its beauty, to observe the order of its worship; to have a part in every service. She loved to be with the ladies at the quilting frame, in the kitchen and at the tables. Never asking for a high office, never seeking to be put forward, but rather always seeking the place that was humble.

"And so when it came time for the brotherhood to think of the building of a great church in the City of Washington that should testify to others of its faith, she gave herself to that with a great devotion. She was willing that the time and strength of her husband, as well as their means, should be dedicated to this cause, and many times I know her heart must have ached with anxiety lest he should overtax his strength, but she shared with him in love and desire that counts no cost in work for God."

Sunday was the first day of the week for Mr. and Mrs. Long, not merely the first on the calendar, but the first in importance. The Saturday half-holiday was a preparation for it, and he even took pains to avoid dealing with any exacting business problems on Saturday morning. Sunday morning they rose early, as on other days, and thus had time between breakfast and Sunday school. This quiet interval they utilized for fifteen years by taking the same beautiful drive every week. Thus in God's out-of-doors they prepared their minds for the fullest possible appreciation and enjoyment of God's house and the most single-minded participation in his worship and service. It is no mere pious sentimentality to feel assured that in like manner her life of seventy-three years was a perfect preparation for her life eternal.

What's the Answer?

THE most pressing problem the foreign department of the United Christian Missionary Society faces in its work in South America, Jamaica and Africa is that arising out of insufficient salaries for the missionaries.

The Africa salaries are far from adequate. Certain articles of clothing and foodstuffs must be shipped from Europe and America. For $66 worth of clothing and household supplies one missionary family recently paid $84.75, the excess being required for packing and transportation. For $3.29 worth of breakfast food prescribed by a physician another missionary recently paid $14.22, the excess likewise being consumed in packing and transportation. Flour in Africa costs 26c per pound, butter $1.50 per pound and milk 25c per quart.

We have known for some time that the missionaries in Jamaica have been suffering but the fact that a missionary family was recently transferred from India to Jamaica brings the matter more forcibly to our attention. Many necessities are from three to five times as expensive in Jamaica as in India. Milk, for instance, is five times as expensive in Jamaica and bread four times as costly as in India. Now the conclusion is not to be drawn that the missionaries in India are overpaid but that the missionaries in Jamaica face impossible economic conditions.

A family in South America returning on furlough face a most serious financial situation and resignation from missionary service seems to be the only solution. During their term of service they have found it necessary to exhaust the savings of several previous years to live on the field. To purchase clothing for the return to the United States and to come home out of debt, they are selling some of their furniture. This is not an isolated case but is quite typical of the conditions faced by missionaries asked to do an utterly impossible thing—namely, live on a missionary's present salary in a city equally expensive as New York City.

These problems have been faced by the foreign department of the society and no solution can be found within the present budget limits. If more money is not to be spent for foreign missions, then the only way to increase missionaries' salaries is to decrease the salaries of the nationals, and this is quite impossible for the native workers are already underpaid, close stations or churches or other institutions, or ask missionaries not to take furloughs and thus save travel expenses but incidentally undermine health, or to make some other unreasonable or impossible adjustment.

The executive committee has also faced the problem and has found no solution. If the amount for foreign missions is to be increased within the total budget of the society then other work must be reduced, homes for aged or children closed, schools or churches abandoned, evangelists recalled, or aged ministers neglected. The executive committee cannot solve one problem by creating another. The solution rests with the churches.

Why We Are Where We Are

After Thirty Years of Social Welfare Work

By ALVA W. TAYLOR

I AM often asked whether or not I think social welfare work in religious circles is making any progress—whether the trail of thirty years is not more littered with disappointment than lit up with encouragement and success. Measured year by year the defeats are much more apparent than the successes but measured across thirty years the progress is more than encouraging.

The defeats are numerous and not always small but they are mostly temporary. The successes are not dramatic; they are often intangible, pervasive and recreative. Social progress is registered less in outward events than in the inner changes of social attitudes and the apparent defeat only presages, like the fabled darkness before dawn, a revolutionary change.

This short article can put down only a few of the more apparent gains that register progress. The organized religious efforts make no claim to having accomplished them—only to have helped to get them done; their greatest successes have often been that of keeping organized religion from standing in the way of a progress urged by non-religious forces.

There is no guarantee that those converted to a gospel of personal salvation will welcome a gospel of social salvation; indeed they may become its most radical opponents. Institutionalized religion easily comes to think in terms of institutional progress more than in terms of social progress; churchianity as contrasted to Christianity is much more than a literary alliteration. A "don't rock the boat" attitude is characteristic of promotional campaigns and a "gospel of sweetness and light" works best in pastoral relationships. It is not easy to preach a prophetic message, except in the most general terms, unless the reform to be urged is already accepted by the rank and file of church folk. In a democratic social order the people are master, and in an organization "influential" men can both criticize and veto. If you want to build a big church you will seek to please those who can make it big.

But, with all their handicaps, the ministry as a professional group that influences public opinion is far and away the most morally courageous and socially minded of all such groups. As compared with the lawyer, the editor, the politician, the educator, or even the professional social worker, the minister speaks with both more power and greater courage. More than any of these he rises above propertied limitations and pleads for justice. Even granting that he shares the property holders' viewpoint more than that of the wage earner, when strife brings the use of personal violence, the deeper fact remains that there is more sympathy with human need in terms of economic welfare in the pulpit than in the courts, the editorial offices, the college classrooms or the halls of the legislatures. The problems of how to make ministerial sympathy with the needs of labor vocal and persuasive with a pew so largely set in the assumptions of property right is a problem that knits the brow of more ministers of the gospel than of any other class who help to mould public opinion.

Alva W. Taylor

As secretary of the Board of Temperance and Social Welfare for eight years, prior to which he served for nine years as secretary of the social service commission of the American Christian Missionary Society, Dr. Taylor has blazed a trail in proclaiming the social gospel among Disciples of Christ. He will continue with the Board of Temperance and Social Welfare in charge of literary work and interdenominational activities, while giving the major portion of his time to the School of Religion at Vanderbilt University, where he holds the chair of Social Ethics.

THIRTY years ago the social gospel was practically unknown to the pulpit and when it did find an occasional pioneering voice it was limited to pleas for philanthropy and uplift without much challenge to a social and economic system that made labor a commodity, racial discrimination an alternative to social deterioration and war the inevitable recourse of patriotic devotion. Today the pulpit challenges every one of these assumptions and, while the churches as

such have not advanced to the front line of battle on any one of them, the pulpit furnishes a larger number of the advance guard than does any other vocation dealing with public opinion outside of the free lancers.

No single item of social progress registers more in concrete, demonstrable terms of human weal than does the change in direction made in the field of industrial wages and working conditions. Thirty years ago few were found to challenge the old heartless, pitiless "iron law of wages," which said that "the lowest possible wage was the inevitable wage," just as the lowest price will sell the goods in a competitive market. Today the whole industrial world is moving toward the humane concept that the highest possible wage is the best wage, both for the worker and for business at large. Long hours are surrendering to the eight and nine-hour day and even the forty-hour week is no longer an innovation. The employer that runs a place of work that is poorly lighted, poorly constructed and dangerous to health and without human conveniences is now frowned upon by his fellow employers as one who disgraces the employing group. The old arbitrary method of dealing with wage earners, putting economic consideration above human considerations, is far from dead but it is greatly ameliorated and the spirit of philanthropy is being transferred from the field of organized charity to that of creative welfare.

The slum is almost gone and the tenement is on the go. The majority of wage earners still get far too little to maintain a comfortable standard of living; mothers go to work; children are sent to mills and fields who should be in school; unemployment still shuttles tens of thousands over into penury, and poverty incomes still keep the wolf at the door of millions, but the improvement in thirty years in all these regards constitutes the difference between darkness and the dawn of a better lighted day.

The sunlight strikes only the heights yet—the hilltops to which the more skilled and fortunate have been able to climb, but it is creeping down the hillsides toward the valleys and the dawn of promise offers hope to the millions. We have a conscience now on the whole matter and the old pitiless "law" is in the discard everywhere excepting in a few college departments of economics, in financial offices and among those editors and lawyers who earn their living serving the "interests." There are ministers left who are chaplains of the rich, the powerful and the unchanging status, but their number is decreasing and their honors are doubtful.

Prohibition can be chalked squarely up to the credit of the church. The fact that teetotalism had become a *sine qua non* of good standing in the membership of practically all the evangelical churches removed the barriers that remain on questions of race and industry; the influential laymen were on the side of prohibition because they had become teetotalers personally. Abstention from drink had become a vital personal morality; abstention from employment of child labor, from paying a low wage and from discrimination against fellow men because of their color has not yet become a matter of vital personal morality. Christian men had cut themselves loose from the old social custom of drinking; they therefore approved of the church becoming militant on the prohibition question. In those churches where the personal code did not proscribe drinking the story is different, just as in all churches where personal refusal to go to war was not a personal conviction the attitude on the war question remained different from that of the Quakers and the Mennonites. Now both the war and the liquor questions have become socialized and churches in which absolute abstention from neither is a requirement of membership in good standing are coming to join the ranks of those who battle against the evils of both.

MINISTERS are as yet more prophetic than practical in their prohibition work. They proclaim its virtues more than they specifically prove its success; they react emotionally to any attack upon it though they have made no demand for better enforcement. But the fact remains that it was their moral demand that procured the law and that gives hope that by the same moral demand they will procure, in time, its enforcement.

This short assessment of progress in the creating of a social conscience through the churches is all too short and inadequate, but the few things narrated will encourage those interested when discouragement is brought through more temporary and passing events. The Disciples of Christ have done their part. Presbyterians and Baptists have surrendered their organized work to the pressing demands of institutional missionary activity. The Methodists never made theirs part and parcel of conference organization; their Federation for Social Service recently celebrated twenty years of independent and useful activity but it is not yet in the budget. The Congregationalists, Episcopalians and Disciples alone give social welfare the dignity and leverage of regularly organized departments or boards with secretaries giving all their energies to the task.

What Happened at Buffalo

When the Missionary World Stood in Review

By ALEXANDER PAUL

IT LASTED for four days, from November eighth until the eleventh. It was a missionary convention but not called by any missionary board or organization. It was a venture of the Buffalo Council of Churches. For a year a special committee had been at work, completing details and making a program which would be far-reaching in its outlook and practical in its working. All the Protestant communions in the city and district were represented, and from all one could learn a sympathetic and hearty cooperation made the task of the Council of Churches in this great venture a success from every standpoint.

Not being the project of any mission organization, the convention committee was free to consider the program from every angle and to invite speakers who, it believed, would present the various themes in an unprejudiced way. That this was accomplished seemed to be the consensus of opinion of those in attendance. The fact that there were one hundred and ten returned missionaries and mission board secretaries present shows the interest taken by mission organizations and their hearty cooperation. Some of the busiest men, both clerical and lay, laid aside their pressing duties to attend this meeting and to contribute something to its success.

The themes of the convention were challenging—Missions—Peace—Brotherhood. These subjects were interpreted and discussed in the broadest and yet most Christian way. They covered every phase of the program of Jesus for his world. They were discussed fearlessly; there was no disposition on the part of those who spoke and led the discussions to bolster up any pet theories or defend their own particular brand of theology. They dealt in values of life rather than in theories about life.

Several addresses impressed themselves indelibly upon one's mind. "The Continuing Church," by Bishop Leonard was one, in which he stressed the necessity of Christian unity but proclaimed in no uncertain terms that "this union will never come by being built upon a supreme organization but upon a Supreme Person, Jesus Christ." In Dr. Stanley Jones's discussion on "Returning to Jerusalem," he sounded the keynote of the Jerusalem Conference, when he declared, "Many things in the church have become irrelevant; many great truths have been whittled away; Christ has become one of many; we are facing a paralysis of analysis; Jesus is not only *plus*, he is *only*. If Jesus Christ cannot save the world, it cannot be saved." The burden of the address by Mrs. J. M. Stearns on "Confronting Our Churches With Missionary Facts" was the ignorance and indifference of the average congregation regarding Christ's unchanging program for the saving of humanity, and she made a ringing challenge to Americans as being the most favored nation to carry Christ to the uttermost parts of the earth.

In some respects, the address of Dr. Charles W. Gilkey of Chicago lifted his large audience to the greatest height. It was, as some remarked afterwards, as if Jesus was appearing in the flesh to call his followers back to the spiritual depths of the Christian life. His topic, "The Unique and Distinct Contribution of Christ to the World's Need," gave Dr. Gilkey an opportunity to stress the great truths for which his addresses have become noted.

No speaker gripped his listeners more than did Kirby Page. His name is a household word. Young, vigorous, and with an impelling message, whether or not one followed him to his conclusions, he had to listen and question "The Relation of American Diplomacy and Business to the Foreign Mission Program of Our Church." To Mr. Page it is practical to separate the missionary program from Big Business interests and governmental diplomacy in the non-Christian lands. He did not disparage the conducting of business but he did decry the taking advantage of backward nations.

HOW can one describe the Saturday night meeting, which was held in the Buffalo Consistory? Although the rain came down in torrents and admission was by ticket only, the large auditorium was packed, with chairs in the aisles and men and women standing in every conceivable spot. There were thirty-six hundred people present, counting conservatively. Dr. Fred W. Norwood, of the City Temple, London, spoke for an hour and fifteen minutes on "Peace." One is at a loss to know what to emphasize. It was all so logical and dynamic, coming from a man who spent the full World War period on the battlefields and who made a vow to hundreds of his buddies, who paid with their lives the ghastly demands of war, that as long as he lived he would use all his energy and influence to outlaw war and make another such tragedy impossible. Few men are better qualified to discuss

war and peace. Knowing it from the standpoint of the men in the trenches, as well as from those in high places, Dr. Norwood exposed the fallacy that a nation had to go to war to preserve its dignity and standing. He challenged anyone to prove that war had ever settled any international dispute, and when he cried, "Nations have always had to settle their differences in conferences where men could act and speak calmly, then why not have those conferences at the beginning of misunderstandings, rather than wait till millions of men had been slaughtered—homes desecrated—and nations laid waste?" he was applauded for several minutes. After paying a glowing tribute to what America had done for peace, he urged that this great favored nation cease holding herself aloof from the rest of the world and take her place with the other countries who are in desperate need of the leadership of America, and again a cheer went up from the vast audience the like of which one seldom hears and which can never be forgotten. Then as he pointed to the fate of those nations in history which had become rich and self-centered and had crumbled and disappeared, an ominous stillness gripped his audience. He praised the Kellogg Pact, pointing out how eager the nations were for peace, in that, in addition to the fifteen original signatories, forty more countries had signed the pact.

THE final service on Sunday afternoon was a fitting climax to this series of great meetings. To say that Bishop Francis J. McConnell was the speaker explains why three thousand people crowded into the auditorium almost an hour before time for the service. There are few, if any, Christian leaders who can interpret Jesus for our day in such a masterly and practical way as Bishop McConnell. He was at his best in speaking on "Brotherhood." He used his broad background, which has come to him through his extensive travels and intimate touch with peoples of other lands, to appeal to his audience for a more sympathetic approach to the non-Christian peoples. He said the church often loved people but did not respect them. As he finished his address with an earnest appeal not only to make Christ known to the regions beyond, but to manifest Christ in our governmental relations and economic and social living here at home, a reverential hush fell upon the vast audience and one left the building feeling that in all the meetings it was Jesus who was appealing afresh for his followers to take him seriously and live his life.

In addition to the convention, the annual meeting of the Young People's Federation was held, attended by two thousand youths from the city and state, including colleges, high schools and leaders out of school. The sessions were presided over by the young people and addressed by speakers from the adult convention. There were also group gatherings for women—where present-day problems were discussed. These meetings were largely attended and, as usual, had good programs.

Another feature was the denominational mass meetings where questions pertinent to the missionary program in individual communions were discussed and mission board secretaries were given opportunities to meet the leaders of the churches and conduct forums. Such meetings are always helpful and have far-reaching results.

Were one to offer a criticism on this great four-day program, it would be to express a sense of disappointment that no leaders from the non-Christian lands appeared on the main program. In these days, when there are many outstanding Christian statesmen from these countries sojourning in our midst, they should be given a prominent place as, naturally, they are the best interpreters of Christianity to their own people.

Only lasting good can come from four days of such gatherings where Jesus Christ was the center of all thought.

A Prayer for Schools and Colleges

By Byron Hester

WE PRAY for all schools and colleges,
That they may be faithful custodians of the sacred flame of knowledge,

Every campus holy ground, every building a temple,
Every classroom a chapel, every desk an altar,
Every book a revelation, every student a devotee,
Every professor a priest, conserving the ancient lore of the past,
And a prophet proclaiming new truth for the present and the future,

Under the guidance of the Holy Spirit.

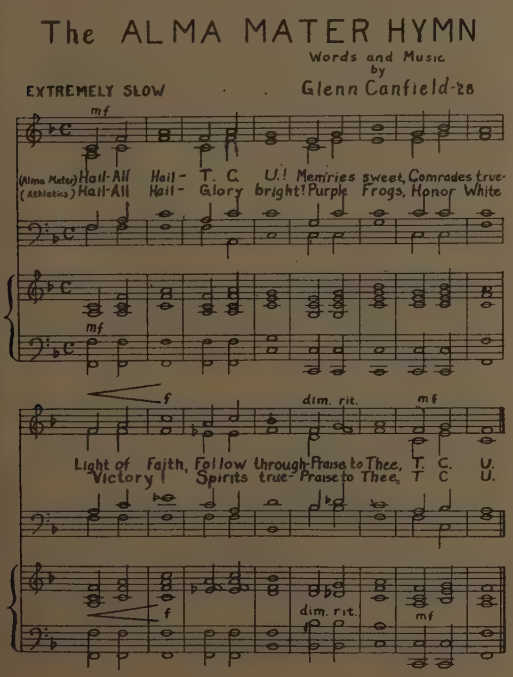
Greeley, Colorado.

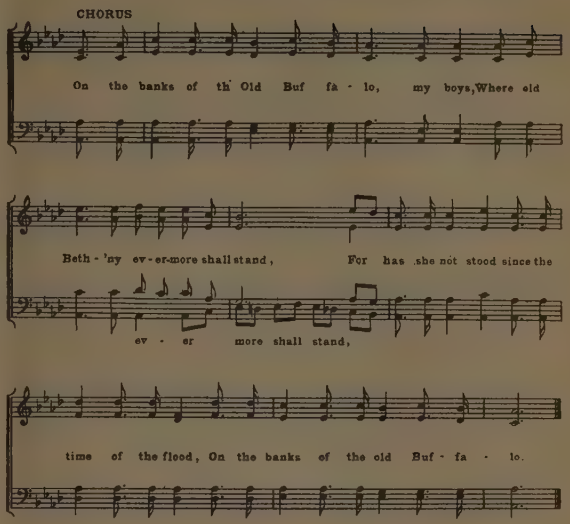
College Songs!

Oh, our college life is a dream life,
And our college days are dreams;
There we study and smoke and we flirt and we joke,
In a miniature world so it seems;
But soon comes the time for the real life,
And the end of those care-free days;
So be gay while you may, for they'll soon pass away,
Those dreaming, college days.

ARTHUR O. GARRISON, in the preface to the first book of Bethany College songs published in 1893, aptly expresses the strange sentiment, the flood of tender memories and the pull of strong ties aroused by old college songs. He says: "Everyman or woman who was ever at Bethany as a student loves the place—loves it so in some cases even in spite of himself. And when mountain and river, and prairie and ocean lie between him and that little town in the Panhandle, there is in his heart a constant desire to return again to the place, and wander once more on the corridor and campus, and through the hills and valleys that surround Old Bethany. This is no picturesque sentimentality of mine; it is a fact. Probably the strongest of the ties that draw the wandering student to his college home is the memory of the songs that he sang there in days gone by . . . ."

The memory of our college songs! The lilting refrains, the nonsensical words, the swing, the rhythm . . . how they all stir us to an abandonment of our accumulated dignity when across the years the familiar strains are heard! In this brief glance at our college songs, some of which are as famous as their


The ALMA MATER HYMN
Words and Music by Glenn Canfield-28
EXTREMELY SLOW
(Alma Mater) Hail-All Hail- T. C. U.! Memories sweet, Comrades true-
(Athletics) Hail-All Hail- Glory bright! Purple Frogs, Honor White
dim. rit.
Light of Faith, Follow through-Praise to Thee, T. C. U.
Victory! Spirits true-Praise to Thee, T. C. U.


CHORUS
On the banks of th' Old Buf fa - lo, my boys, Where old
Beth - 'ny ev-er-more shall stand, For has she not stood since the
ev - er more shall stand,
time of the flood, On the banks of the old Buf - fa - lo.

institutions, naturally only a few can be mentioned. That not all our colleges are represented is due only to lack of space; they have all made deathless contributions to our lore of college music. Not all our college songs are original, in either words or score, but the fact that they are adapted makes them none the less precious. Yet a few have been born in the hearts of our own students, some of which are exceptional as musical creations as well as expressions of collegiate fervor.

What Bethanian will ever fail to respond to "On the Banks of the Old Buffalo," written to the tune of Rutger's Alma Mater, "The Banks of the Old Raritan"? or the tuneful, "Hark! I Hear a Voice" which is characteristically although not specifically a Bethany refrain. At the mid-year home-coming last year, a new song was introduced at Bethany which promises to be unusually popular. It is "The Bell Song" and is full of the historic school's spirit and tradition. The score for it was written by Professor Jean Corrodi Moos and the words by Frank J. Kent, '02.

A tower on the hillside that prays to the sky,
A bell in the tower and to us below,
Comes the sound of a bell,
Bethany's voice from on high,
Melodious, monotone,
Steady and slow.

Chorus
The bell in the tower is ringing,
And Bethany's children respond to her call;
They march on the corridor singing,
"Old Bethany we love thee
Thou fairest of all."

Texas Christian University is perhaps the most recent of our colleges to adopt an Alma Mater hymn. It was written by one of her own students and car-

ries the note of solemnity which distinguishes the "hymn" from the college pep song.

In addition to the famous Drake song, "Here's to the Man Who Wears the 'D,'" adapted from "Black Friars," the Drake Alma Mater Hymn is venerated by thousands of men and women up and down the land.

"Eureka's "Alma Mater" is living in the hearts of her children all over the world:

Neath the elms upon the campus,
Glorious to view,
Stands Eureka, Alma Mater,
Faith, tried and true.
Lift the chorus, speed it onward
Ne'er our voices fail,
Praise to Thee, O Fair Eureka,
Praise to Thee, All Hail!

"Here's to Culver-Stockton," perhaps that school's best known melody, was written by Professor William Eben Schultz, head of the English department of the school, and is dedicated to Dr. Carl Johann, president emeritus.

At Cotner, a popular song is "The Blue and the

Hail, Transylvania!

Words by W. C. McCALLUM, '09. Music by ALEXIS T. LWOFF

1. Hail, Tran-syl - va - ni - a, thy sons are we, Our
2. First in the West to rise, seek - er of truth, May
3. Rich crown'd of serv - ice true, bod - y and life, By
4. What tho' the summons come from thee to part, We

hearts in loy - al love we pledge to thee;
He who guides a - bove re - new thy youth;
men who vis - ion had 'mid heaf and strife,
are thy loy - al sons, still true at heart;

True to thy crim-son flag thro' all our days, . .
Far thro' the com - ing years, firm in the right, . .
Now of our strength and love free - ly we give, . . .
Stirr'd by thy mem - o - ries 'neath oth - er skies, . . .

Hail, Tran - syl - va - ni - a! we sing thy praise.
Hail, Tran - syl - va - ni - a! pass on thy light.
Hail, Tran - syl - va - ni - a! for thee we live.
Hail, Tran - syl - va - ni - a! our song shall rise.

PRIZE SONG, 1914

Here's to Culver-Stockton!

Dedicated to Dr. CARL JOHANN

Words and Music W. E. SCHULTZ

1. We sing
2. Too short

-day of Cul - ver - Stock - ton, And pledge to her our faith a - new,
years we spend at col - lege, Her gold - en days are all too few,

seat of learn - ing's fair - est smiles, The home of friend-ships true. We'll ral
land a hand to raise to - day The col - ors White and Blue. In stud

- ly round her stan - dard, To the cause of the White and Blue,
- y do her hon - or, On the field help to bring her fame,

For to give her the best of
For the foun - tain of youth, and

White," to the tune of "The Bells of St. Mary's," written by Ruth Oberlies Schafer, '22.

We'll sing for old Cotner, for Blue and for White,
Our hopes are a-tingle, our spirits are light;
The pines are a-whisp'ring and care free are we,
The future is rosy, for you and for me.

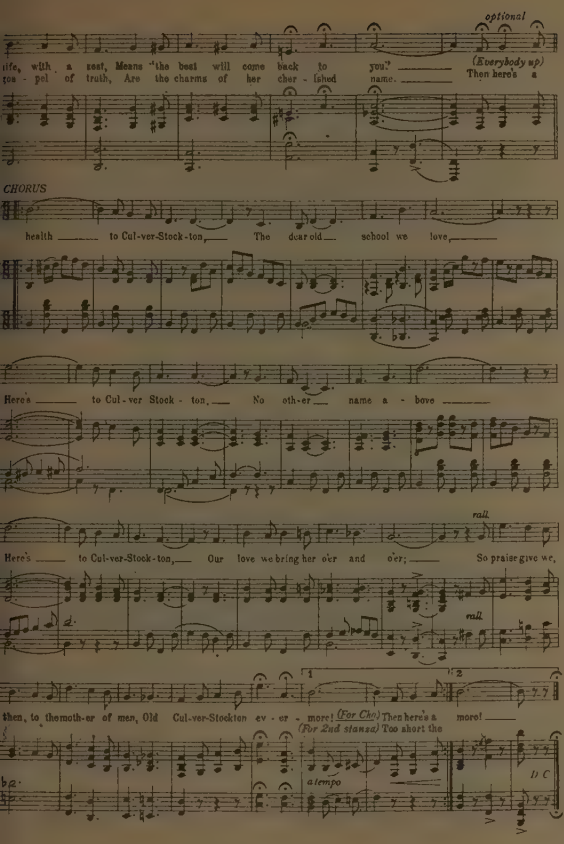
Chorus
O here's to old Cotner, our hearts beat for Cotner
May new friends be true friends to last through the years!
And when it's tomorrow we'll brighten our sorrow,
For memories of Cotner will dry all our tears.

Butler's famous "War Song" has sung itself in the consciousness of every man or woman who has ever heard its haunting strain.

We'll sing the Butler War Song.
We'll give the fighting cry,
We'll fight the Butler battle,
Bulldogs ever do or die;
And in the glow of the victory firelight,
History cannot deny
To add a page or two for Butler's fighting crew,
Beneath our Hoosier sky.

There are two favorites sung on the Phillips campus, "Skies Are Always Sunny," and "Phillips Goes Rolling Along." Many a football team has been spurred on by the booming strains coming from the throats of hundreds of rooters:

'Round the end, over guard,
As we hit that line so hard,


optional
(Everybody up)
Then here's a
CHORUS
health to Cul-ver-Stock-ton The dear old school we love
Here's to Cul-ver Stock-ton No oth-er name a-bove
rall
Here's to Cul-ver-Stock-ton Our love we bring her o'er and o'er; So praise give we,
rall
1
2
then, to the moth-er of men, Old Cul-ver-Stockton ev-er-more! (For Chr.) Then here's a more!
(For 2nd stanza) Too short the
a tempo
D.C.

And old Phillips goes rolling along!
In and out, hear us shout,
Forward pass and box them out!
And Old Phillips goes rolling along!

Chorus
Then, it's hi, hi, hee,
We'll win the victory!
Call out the signals loud and strong! Rah! Rah!
Wherever you may go
You will always know,
That Old Phillips is rolling along!

In the midst of the fight,
Dashing left and smashing right,
See Old Phillips go rolling along!
Push them back to the rear,
Can't you hear the side lines cheer
As Old Phillips goes rolling along?

Having all the wealth of sentiment inherent in the South from which to draw, Lynchburg wisely has selected the melody of "In the Hills of Old Kentucky" as the setting for the words:

There's a college in the Old Dominion
It's the dearest one I know
'Mid mountains blue and valleys, too,
That have made us love it so;
Where the famous James is gently winding
'Round our dear old college home,
With its undulating campus,
Where we always love to roam.

Chorus
In dear old Lynchburg College
Is the college life we love,
Where the southern breeze
Is playing through the trees,
And the clear skies float above,
By the famous James we wander,
Through the old Hill City roam;
For dear old Lynchburg College
Is our college home.

Another great college in the Southland, historic Transylvania, has made one of the richest contributions to the repertoire of melodies heard at the college banquets at convention time. Besides "Hail, Transylvania" the famous hymn, the "Old T. U. Song," written by Ben C. Herr in 1896 has been echoed across the years as have few songs of any institution. It has come to be synonymous with the spirit of Transylvania carried by her sons and daughters to all parts of the globe, and is always the first expression of the good fellowship felt when her "good fellows get together."

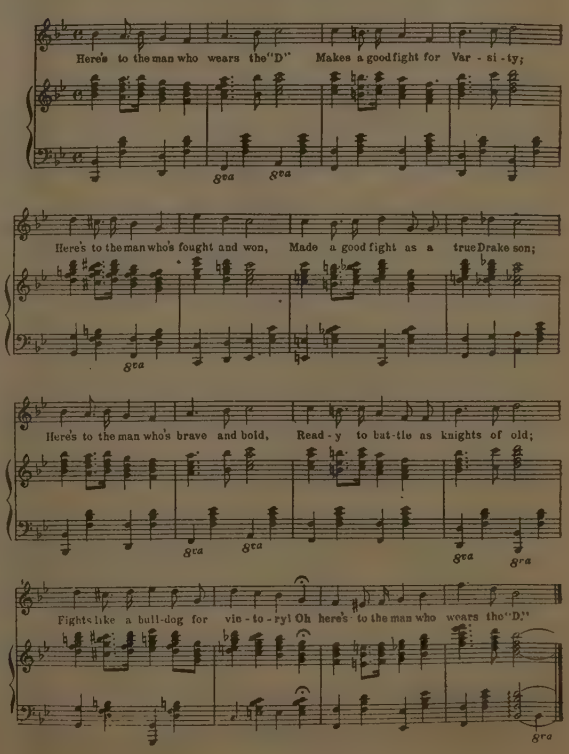
Come boys, we'll sing to old T. U.,
And sing to wake the echoes, too,
To the crimson flag our hearts are true,
O come boys! Come boys! Sing to Old T. U.

Perhaps the secret of its popularity, the secret of the living breath that is in other college songs which resound in stately halls of learning from generation to generation, is found in the famous last stanza:

And when our sons take up the chorus,
Dad's old song he sang before us,
Won't the anthem be uproarious!
Come boys! Come boys! Sing to Old T. U.

Here's To The Man Who Wears The "D"

(Drake University)


Here's to the man who wears the "D" Makes a good fight for Var-si-ty;
Here's to the man who's fought and won, Made a good fight as a true Drake son;
Here's to the man who's brave and bold, Read-y to bat-tle as knights of old;
Fights like a bull-dog for vic-to-ry! Oh here's to the man who wears the "D."

A Parable for Pensions

THE Savior's parable of the wise and foolish virgins has been used extensively in evangelistic appeals, in accordance with the Master's intention, but its fundamental principle applies to other phases of life, and nowhere more strikingly than in the matter of pensions for ministers and missionaries. Scarcely a week passes without a tragic illustration of this. The following is one of the latest.

A church of less than a hundred members in a promising frontier town was being assisted in the support of its minister by the United Christian Missionary Society. There was no wealth among the members, but they were trying to make their faithfulness compensate for their lack of means. As usual in such cases the ladies' aid society was heroically supplementing the regular contributions of the members and the missionary appropriation. Their special objective was the plastering of the church and they had nearly enough saved up to meet the cost of the work.

Suddenly the minister became seriously ill and had to be taken to the hospital. Of course his salary had been barely enough to cover his living expenses from month to month with nothing laid by for sickness or accident. The church officers telegraphed an emergency call to Indianapolis for a special ministerial relief grant and the board responded up to the limit possible, but not nearly enough to pay the hospital bill. Then, after the individual members had contributed all they could, the ladies' aid society met and voted to turn over their painfully accumulated plastering fund to save their preacher's life and their church's credit in the community.

Is there not a striking parallel between that scurrying about of the faithful members of that little mission church and the panic-stricken cry of the foolish virgins, "Give us of your oil for our lamps are going out"? One cannot imagine any member of that church failing to share the conviction of the one who exclaimed, in the distress and humiliation of the situation, "Now I see the necessity of a brotherhood pension fund!" It was not the congregation's fault but the brotherhood's failure.

The best that either we or any other religious body has ever been able to do on the ministerial relief plan has in it the fatal weakness of trying to meet the emergency after it has happened. It is a vain effort to scrape together in a day what ought to have been accumulated throughout a lifetime and put, dollar by dollar, where neither the minister nor the church could lay hands upon it for any other purpose; where it would not only be safe against the certain day of need but also compounding interest in order to meet the need most adequately, with the smallest possible original payments.

If anyone is tempted to say that the minister himself ought to do the saving and laying by against the inevitable coming of either old age or death, let him consider the case mentioned. That church, and probably every other church for which their devoted minister had ever preached, was always in a crisis. Its very existence was at stake week by week. Like the great Apostle, he gave himself and all he had to its upbuilding, spending and being spent to the last dollar of his means and to the last ounce of his strength. How could he hold back anything when possibly just that last devotion would win the day!

Even in the strongest churches which pay the largest salaries the case is not greatly different. The demands upon the minister's income increase by multiplication as his salary advances by addition. Only the rare man who has the financial genius of a Rockefeller and the determination of a Clemenceau, with long life, good pastorates and perfect health, can hope to win through to a personal competency in the ministry. And most men of that sort, even if they get into the ministry, exhaust their talents and their energies in building up their churches rather than themselves. Their model is the One who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

New Location of Pension Fund Office

Chamber of Commerce Building on Meridian Street, Indianapolis, facing University Park which is now a part of Memorial Plaza. The office of the Pension Fund of Disciples of Christ has been moved from 627 Lemcke Building to 711 Chamber of Commerce Building where conveniently arranged space has been secured at the rate asked in less advantageous buildings. Thomas Hibben, the architect, who also planned the new Butler University buildings, was awarded the gold medal of the Herron Art Institute in 1926 for this building. The Board of Education of Disciples of Christ and the Association for the Promotion of Christian Unity have their offices in this same building.

Education Day Sermon Contest

LAST January the Board of Education conducted an interesting and highly successful sermon contest. The conditions, prizes and general plans were annouced to all the ministers after an inquiry had been made as to what the ministers themselves thought of the proposition. Hundreds of preachers signified their willingness to enter such a contest. The sermons were to be preached on Education Day. However, latitude as to the exact date was permitted, the important thing being that the sermon must actually be preached and the theme must be "Christian Education."

The result was that scores of manuscripts were submitted which were carefully examined by competent judges after all identification marks had been removed and the manuscripts were known to the judges only by number. The judges were unanimous as to their decisions regarding first, second and third awards. The man who received first prize was G. Edwin Osborn, a graduate student at Phillips University. Mr. Osborn is now in the University of Edinburgh, Scotland, working toward his doctor's degree. The man to receive the second prize was James A. Crain, pastor of the church at Nevada, Missouri, but who is now becoming the general secretary for the Board of Temperance and Social Welfare. The third award was granted to William O. Foster, pastor of the widely known church at Angola, Indiana. The presentation of the winners and the giving of the cash awards took place at the International Convention held in Columbus, Ohio, last April.

So successful was the contest that it has been decided to hold another one this year. It will be held on Education Day—the third Sunday in January. The prizes will remain the same, namely, twenty-five dollars for the first; fifteen for the second; and ten for the third. The awards will be given at the next International Convention at Seattle. The rules of the contest are divided into two groups, general and specific. Under the title of general we list the following:

1. Every sermon should possess at least these three qualities: instruction, inspiration and motivation. It should tell the people something. It should arouse their interest. It should convince them and move them to action.
2. In addition to the above the judges will be asked to consider clearness of outline, originality of thought and facility of expression. The outline of a sermon should be so clear that the people will remember it. The thought should be fresh, original and attractive, and the style should have literary quality.
3. The theme this year will be, "The Place and Program of the Church in Higher Education." In other words, What should it be? Where should it be? and How should it be?

The specific rules of the contest are:

1. The preacher is free to choose any text or passage of Scripture he pleases.
2. The preacher is free to choose any subject he pleases. (The theme is announced above.)
3. The preacher is free to say anything he pleases.
4. The sermon should not be over 3000 words in length.
5. If convenient, submit manuscript in typewritten form, with all identification marks removed.
6. The sermon should be preached on Education Day; if the third Sunday in January is not convenient, then some other Sunday in January.
7. The sermon must be sent to the Board of Education of Disciples of Christ, 309 Chamber of Commerce Building, Indianapolis, Indiana, not later than February 5.
8. The Board of Education claims the right to hold the manuscripts of those who win the prizes. Other manuscripts will be returned to owners upon request.

Since one of the livest topics today in the field of education has to do with the place and program of the church in higher education, the coming contest will no doubt attract unusual attention and be provocative of some creative thinking. Many intelligent men today are asking the question, Is the church to be crowded out of education altogether? We should have some great sermons preached, shedding light and leading on this challenging theme.

Graduate Training for the Ministry

(*Continued from page* 6.)

of human endeavor which does not require this kind of specialized preparation. It is fantastically absurd that the training for the ministry should constitute an exception to be found nowhere else in the realm of education. If we are justified in constructing great plants for religious purposes and in expending great sums upon missionary expansion, surely we are more than justified in building institutions for the adequate training of leaders who are to direct the religious enterprises to which we are devoted. We cannot secure adequate leadership in any other way. Without adequate leadership our work must prove a failure. The conclusion of the syllogism is simple and unmistakable. Our brotherhood, we are convinced, will not be long in drawing such conclusion and in acting upon it.

A Five-Square Program

By DR. C. L. PICKETT

JESUS CHRIST was the first great foreign missionary. He left his home in heaven and came to earth to walk and talk and work with just such folks as live upon the earth today. Some say his work was scattering—that he seemed to have no definite plan, purpose or program, but simply did each day the tasks that came his way. But not so. If we examine carefully the fourth chapter of the gospel of Matthew, beginning with the seventeenth verse, we find his program as beautifully portrayed as any teacher could outline a program today. It is said that "From that time Jesus began to preach" and that the burden of his preaching was "Repent for the Kingdom of Heaven is at hand."

It is evident, therefore, that the first part of his missionary program was that of persuading men to turn away from sin that they might be prepared for citizenship in his divine kingdom. He preached in the synagogue and the temple, by the roadside, on the mountain top, at the seashore. It made no difference, apparently, whether he had an audience of one or of five thousand. He used every opportunity. So in our missionary work preaching has the first place in importance. We preach by the roadside, at the river's edge, in the homes, in rented buildings, at the sick bed, in the markets, and in our chapels when we have them. Just conversational preaching we often find the most effective. We have developed student congregations where work may be done in English, and many rural and village congregations well organized, where the native dialect only can be understood. Then there are many groups of baptized believers which have little or no leadership and where organization is all but impossible and much shepherding must be done. For twenty years and more we have averaged from five to eight hundred conversions each year in our Philippine Mission. The gospel has not lost its power.

The second part of his missionary program is portrayed in verses eighteen to twenty-two. It was the beginning of the first Christian Theological Seminary. Peter and Andrew, James and John, were the first to register. They had had no thought of going to school but they just couldn't help it when such a teacher called them. When the class was completed there were but twelve of them in all. But Jesus knowing that his time would be short, knew also that he must have men who were properly trained to carry on when he should go—men who had caught his spirit—men who had seen him work—men who had learned how—men who knew.

So in the Philippines we have our preachers' training work. In the beginning it is carried on in connection with high school students who show an interest in such work. Courses are outlined in such a way that during the four years' course, foundation work which would amount to two years' seminary training is given, either in night classes or in classes conducted outside school hours. Then if the students select to continue ministerial training we unite with other religious bodies working in the Islands, in the conduct of a real seminary where the boys may secure the equivalent of a college degree. A Bible Training School for girls is also maintained in Laoag and many of these girls are today as efficient workers as any in the field. We are thus endeavoring to prepare for the day when we may have a native leadership adequately prepared and trained to carry on the work of the church, though we missionaries may drop out.

The third part of Jesus' missionary program is found in the twenty-third verse. "And healing all manner of sickness." If Jesus was the spiritual Savior of men how could he better demonstrate his divine power than by the relief of physical disease? Men could see this. With their physical eyes they could not behold the forgiveness of sins, but when lame men took up their beds and walked, and blind men were made to see, and lepers cleansed, there could be no doubt. No matter what the order of the day might be, Jesus always took time to heal the sick. It was a part of his program. If in our missionary work today, therefore, we are to follow his example, we cannot omit this healing ministry. Our missionary society saw this very early in our work in the Philippines and funds were provided to build the Sallie Read Memorial Hospital in Laoag, the Mary Chiles Hospital in Manila, and the Frank Dunn Memorial Hospital in Vigan. From these institutions the ministry of healing has been carried on through the years. From 60,000 to 70,000 people are ministered to every year. Certain diseases have been almost eradicated. In one hospital 5,000 cases of tropical yaws alone have been cured. Infant mortality has been reduced. Lessons in sanitation have been given whole communities, tumors have been removed, fevers have been mitigated and dysentery relieved—and all because the Christian people of America have thought it worth while to follow the program.

And more than this, a Nurses' Training School, working in connection with the hospitals, has graduated 188 nurses, and these have gone far beyond the horizon which marks the boundary of the local influence of the institution that has

Wedding Party, Nurses' Dormitory, Manila, P. I.

The bride, Miss Valentina Onate, won the highest honor at her graduation as nurse last year and has since served as dietician in Mary Chiles Hospital. Miss Marie Serrill, superintendent of nurses, and Dr. Garcia, were attendants at the wedding and E. K. Higdon officiated. The nurses provided the decorations.

ained them. They are serving in other spitals; they are helping the govern-ent carry out its splendid program of ublic health improvement; they are work-g among the lepers; they are helping the colony for the care of tuberculosis; ey are in the lumber camps; they are orking for the Red Cross, going on er-nds of mercy to the remotest corners the Islands and wherever disaster de-ands their services. The program of esus helps people to walk along every venue of society and of life and inspires ll to better thoughts and deeds.

Another part of this wonderful program indicated in the twenty-third verse, And Jesus went about all Galilee teach-ng." This teaching was different from hat imparted directly to his seminary tudents and yet they were usually pres-nt, and one cannot help but see at this istance how many of his lessons would pply to their needs as well as to those f the multitude. It was more or less eneral instruction. People were igno-ant, and never did a teacher understand etter what hungry minds and unsatisfied ives needed than did he. So he "opened is mouth and taught them."

Likewise in the Philippines we are al-ways teaching. Opportunities flood in pon us in such a way that we are some-imes almost bewildered. We are asked o attend all sorts of public functions nd give addresses; woman's clubs, lit-rary societies, committees to arrange Fourth of July or Rizal Day programs, graduating day addresses for the public chools, memorial addresses, dedicatory ad-dresses. Last year the director of educa-ion asked all normal school principals to increase the moral instruction of the normal students. Every missionary was called upon to lend a hand. These are just a few of the doors that are opened to us by our friends, to say nothing of those we ourselves open for the purpose of religious or other instruction. We find it necessary to teach the people how to sleep under mosquito nettings to avoid malaria, how to boil the drinking water to avoid dysentery, how to keep their windows open at night and thus help a little to prevent the spread of tuberculosis, how to use strong bichloride solution and thus get rid of the ubiquitous head lice.

Many opportunities come to us to teach the meaning of sin, the value of truthful-ness, the virtue of morality, the beauty of holiness. The Director of Posts asked us to talk and prepare articles for publica-tion on the value of thrift and industry in a campaign to increase the habit of making deposits in the Postal Savings banks. We try thus to leaven the whole lump. And did not Jesus say, "The truth shall make you free"?

The fifth part of Jesus' missionary program is indicated in the twenty-fourth verse, "And they brought unto him all sick people who were taken with divers diseases and torments, and those which were possessed with devils . . . and he healed them." I am not sure that I know just what is meant by the term "torments," neither do I know whether or not people today are possessed with demons as they were in the days when Jesus was upon the earth. But I do know that wherever I have been I find people who are possessed with "fool" notions which keep them from being what they ought to be and from doing what they ought to do. And was not much of Jesus' time taken up by the task of just setting people right in their thinking in order that they might be normal in their doings? There never was another teacher who could so ably help people get rid of their useless and foolish ideas and turn them away from superstitions and harmful customs as could he. Certainly just such work is a part of our missionary task. We have seen rag dolls hung in windows to keep cholera away, and whitewashed earthen jars placed on gate posts to ward off smallpox, and holes burned or cut into the fleshy parts to facilitate the exit of the evil spirit which caused the disease of the afflicted one.

We have seen fires kept at the bedside of the parturient woman, when the tem-perature was already at tropical heat, just to satisfy old women's customs. Rice plants intended for transplanting must not be watered. If they are, some mem-ber of the family will surely die. Food is often set out for the spirit of a de-parted one if it should return. But why continue. We all have our foolish notions, but if we will but follow Jesus' program of life they can all be transformed into the right.

HAS IT been worth while to love and teach these people? The writer has had the privilege for twenty-five years of teaching a Sunday school class composed principally of high school boys. I have no way of knowing how many of these boys have become true and consistent followers of the Christ. Many of them have been baptized. They have entered every field of usefulness that has been open to them. Two of them are now governors of provinces, one is a member of the Philippine legislature, one has a very important position in the Bureau of Forestry, twelve or more are in the treas-ury department of government service, fourteen that I know of have graduated in medicine or are now taking the medi-cal course, one is a professor in the Uni-versity of the Philippines, another is a Y. M. C. A., secretary, some are in the ministry.

Last year eleven boys, who have at one time or another been members of the class, were attending the University of Washington. There is a large group at Berkeley, California. When we went to the University of Illinois in 1923 we found two boys whom I had baptized. On a recent visit to Los Angeles I met seven-teen who had been members of the class. They had come to America to complete their education. I doubt not that there are a hundred or more in the various col-leges and universities of the country. In the Islands there is hardly a province but what has one or more of the boys teach-ing school. The profession of law has claimed many.

We count it a happy privilege to have had our lives cast in a place where we could influence so large a group of out-standing youth by upholding the ideals of the Christ. It is no small thing to have been a spiritual helper to such an army of nation builders as these have been. May the God of Heaven add his blessing to the little we have done.

A Letter From Mark Njoji

Translated by Dr. E. B. Pearson on his way back to Congo

YOUR letter reached here all right. It came very quickly and I am answering quickly. We here are getting along well. As for Mondombe, it is true that at one time they were left without white men there, just our folks only. Mr. Boyer was very seriously sick and he lived by the love of the Lord Jesus.

When they had finished all the words in the gathering (field conference) at Lotumbe, Mr. Boyer agreed to go to Mondombe and now he has gone. They rejoice there a bit now. Mr. and Mrs. Smith have gone to Bolenge and Mr. and Mrs. Hurt to Coquilhatville.

Just now John (captain of the Oregon) is not here. He has gone to the Ubangi and Ngiri country with Mr. and Mrs. Byerlee. When he comes I will give him your letter to read, but what you wrote has strength. Write again when you have a chance. Are the mother of Mary (Mrs. Pearson) and Mary and the younger children well? Did you find all your relatives well?

I feel great sorrow when I hear that many there have no desire in the gos-pel and the words of Jesus. I ask them why they think only of themselves and not of others. Why, when the Lord in-creases their riches they seek to satisfy only themselves and think not of our misery, we who are in the darkness of Congo? And tell them that we are in dire want of teachers and they are be-coming of no strength. Keep on telling them that people who do not think of their friends are indeed ungrateful.

Now, when are you folks coming back to Congo? Because we need helpers sorely.

At the last convention here at Bolenge and Longa only, there were 226 people baptized, and last year's offerings totaled over 7000 francs ($200).

We are beginning to wake up here at Bolenge. Everywhere they are calling for teachers, but the great difficulty is that our offerings are not sufficient. We beseech the churches to help us. . . . . .

If you see Dr. and Mrs. Dye and their children, greet them for us. We rejoice with great rejoicing that Mrs. Dye has been healed of her sickness. I hear that they and you folks were together in the mountains in prayer for us.

To you and Mama (Mrs. Pearson) and the children, and to all our friends, many many greetings.

"What Shall I Render Unto the Lord . . . ?"

By WALTER G. MENZIES

WE HAVE recently closed one of the finest series of meetings that has ever been held here in Pendra Road. Its primary purpose was the deepening of the spiritual life of the Christian community. I have never gone through a series of meetings in which I have seen more of the Spirit of God at work in the hearts of men and women than in this recent meeting. The church has been enriched because of these rich spiritual experiences and the fruit of the Spirit is manifest in the lives of the people.

One of the men of our Christian village came into my little office room the other morning and placed $1.66 on the table saying, "I have just completed the reading of the entire Bible and I have been so blessed in the reading that I have brought you this gift and want you to make use of it in the Lord's work. It is the least I can do for the blessings received. This is a thanksgiving offering for these blessings, and will you kindly use it in the Lord's work?" I wish you could have seen the look of real satisfaction and joy on his face as he told me the instance. I asked him how he would like for his gift to be used by the Bible Society. He thought this would be excellent and so his gift was sent there. The secretary wrote saying that this was one of the finest gifts that had ever come to them and that he would make mention of it in his annual report. This man gave exactly one-fourth of his month's salary when he made this thanksgiving offering. Don't you think this is a fine example for those in other and more enlightened lands?

We have a goodly number of Hindus and Mohammedans attending our English schools, for the boys are very anxious to learn the English language. The Boy Scout master was asking them about joining the Boy Scout movement and he read them the pledge. On hearing it read one of the Hindu boys said, "I tell lies and so I can't be a Scout. If I help my father in the store then I can't be a Scout and if I become a Scout I can't help my father in shop for we tell lies to sell goods." We shall have to give the little Hindu lad credit for telling what he felt was the honest truth in his case. Thank God for the Boy Scout movement and its excellent principles.

At the present time there is a raging epidemic of cholera all around us. Up till the present we have been able to keep it out of the Christian village and community. Sanitation, inoculation and carefulness have been the means of prevention. It has been a wonderful lesson to the folks in the other nearby villages that the scourge has not come into our midst.

In order to solve the economic problem that faces so many of the farming folks in India we in our own Christian community are having the farmers cultivate more land this year to raise more crops and better crops than they have ever done before. In an independent community such as ours here in Pendra Road this is one of the ways we have of solving the problem for them. This calls for tact and insight and a prophetic look ahead. But in helping in this way we at the same time are enabling the local church to carry its load of financial responsibility and its missionary program. As yet there is no system of compulsory education for the village people of India, so that if we get the children of the villages to come to school it has all to be done by moral persuasion. Our evangelists and Bible women have been using their time in the villages to advantage in seeking the cooperation of the parents to get their children sent to school. Now it is a great picture to see the little children of the village nearby, who up to this time have refused to send their children, come through the field to attend the school in the Christian village.

OUR schools are in fine shape and doing most excellent work and the government has recently given two of the schools fine financial grants for the carrying on of their work. One of our great needs at present is a school building for the accommodation of the pupils in the English school. If we had not by faith and prayer gone ahead and built what is known as the Community House, then we would not have a place today to house the pupils in the English school. But this building is needed badly for community purposes.

One of the finest examples of winning out through the spirit of Christian patience and perseverance has happened here. At the request of the village people of Korbja four miles from here we laid plans to open up a school for the education of their children. We started in to repair a building that would accommodate their little folks. After we had put out quite a little on the repairs of the building, one of the leaders of what is known in India as the Arya Samaj, a sect bitterly opposed to Christianity, tried to poison the minds of the village people against the Christians coming there to do work. He told them that these folks would soon confiscate their lands and homes and there would be nothing left. He managed to persuade some of the folks that it would be best not to have us open the school there. On account of this some of them would not send their children but there were those whom they could not persuade to keep their children away. There were a few came and the two Christian men teachers were most faithful in teaching them and taking special pains to see that they were well taught. The teachers were courteous and kind and patient.

It was at this juncture, just a month after the school opened, that something happened that showed the village people who were their real friends. The cholera scourge broke out and it went hard with the village people here. One of the Christian teachers who is well up in simple remedies began to attend the village people and give them medicine, even when their own people were afraid to go near them. In homes where the people came down with cholera he would hasten to administer medicine and stay by them to see them through the crisis. The people began to note how many of the folks got well; to realize that if these Christian teachers had not been in their midst many of their village people would have died. They realized who their true friends were and are singing the praises of the school teachers, who have been such true friends to them in their time of trouble and affliction. These two men have hazarded their lives for the sake of the sick in the village. The fine Christlike spirit manifested has won out and the people of the village now are sending their children to school. We thank God for fine, strong, brave men like this who are willing to serve God and their own people in this manly way.

Serving the Religious Needs

THE Christian Student Congregation, University of Missouri, Columbia, completed its seventh year in June, 1928. A cabinet of twenty-five persons determines the policies of this organization which serves the religious needs of university students from Christian church homes, nearly 1,000 of whom were attending school in Columbia this last year. Eleven departments are included in the work of the C. S. C.—Social, Social Service, Commissary, Athletics, Welcoming, Ushering, Alumni, Music, Poster, Publicity and C. S. C'er (publication issued weekly).

One of the leading features in the work of the year was the Sunday Morning Forum where vital topics were discussed each week.

Miss Grace Goslin, who succeeded Horace W. Hughes in the leadership of this work during the year, is again heading up the work for the session of 1928-29, working under joint support of the United Christian Missionary Society and the First Christian Church of Columbia. She is a young woman with excellent personal qualifications and is well equipped for this position of Christian leadership.

—S. W. HUTTON.

Porto Rico Again

By LAURENCE GRANGER

Agusto Cotto Reyeso and is sister, Juana, are both mployed workers in the ission in Porto Rico. They re products of the Dajaos rriba Church and have rved faithfully. Juana has een the kintergarten acher in Ciales as well as cting as assistant to the astor in the work of the hurch. She is now in New ork City, hoping to better repare herself for Christian ervice.

The two children are now lder than when this picture as taken. They have been aptized and are third gen- ration Christians.

A Porto Rican Pastor and Family

Back row, left to right, Dona Suncha de Cotto Reyes, Agusto Cotto Reyes, Juana Cotto Reyes. Front row, the two children of the Cotto Reyes family, Cesar and Consuelo.

WE DO not yet know what funds we shall receive for reconstruction of the churches. A few were in such condition that we could repair them temporarily but not permanently. Our pastors suffered greatly. Some of them lost all their possessions, homes, little farms and property, as well as clothing. We have already aided them in part but conditions are rather serious.

I cannot begin to describe the sad outlook for the people of this Island. Accounts which you have read are in general about correct in their description of conditions. Unfortunately for our work we were located largely in country districts which lost most, and where the only source of maintenance came from the farm crops like coffee and minor fruits. All of this was a total loss. As the coffee depends upon the shade trees this is doubly serious. The huge trees used for shade were torn and twisted and splintered in such a way by the storm that it will be twenty years at least before conditions come back to normal. People living where coffee was the chief crop naturally are swept clean of any means of support.

While the Red Cross has been helpful it has merely touched the surface. No materials have yet come for the rebuilding of the thousands of little homes now in ruins. Hundreds are living in tents exposed to the constant rains. Several families are seen packed together in one large room of an old store. And out in the hills it is even worse. But above all the needs is that of rehabilitation of crops, especially the clearing away of such awful ruin as one sees in the coffee districts and the replanting of shade trees. This will call for a most generous aid from the United States government. Nothing better could be done than to pay these people an amount daily for clearing the wreckage from the hills and for replanting. In this way they would have a means of supplying their simple needs and keeping in a normal state of health.

Of the Household of Faith

By Lloyd Darsie

CHRISTIAN households occupy a prominent place in the records of first century Christianity and are mentioned with great honor by the Apostle Paul. When the history of the Disciples of Christ is written, the Graybiel household of Buffalo, New York, will stand in the first rank.

The Graybiel household was a radiating center of spiritual power in the historic Richmond Avenue Church and indeed in the state of New York. Mother Graybiel was outstanding in the fellowship of the east, for her remarkable spiritual and intellectual gifts, and her mantle rested upon her four daughters, Mary, Kate, Sarah and Adelaide. As pastor of the Richmond Avenue Church in 1895, I was privileged to enter this rare household. The Graybiel home was hostel, haven and sanctuary to a host of good people.

The Graybiel cottages at Chautauqua, New York, conducted by the four sisters, was an institution recognized by the management and enjoying always a distinguished clientele. The famous "Headquarters of the Disciples" functioning so fruitfully for more than a third of a century depended largely upon their generosity and enthusiasm.

Mary Graybiel will always be recognized in the genesis of our foreign missions, and the elect mother and her three sisters regarded her work as their own.

Adelaide was the youngest of the sisters and her passing in October, as indicated in December WORLD CALL, will awaken heart throbs among a wide circle of friends the country over.

Adelaide and Sarah were very prominent in educational work in Buffalo. They taught for more than a score of years in the high schools of that city. A prominent business man, speaking of the sisters, said to me, "If your women were men, you could accomplish anything." I could not agree with him, for the official board of the Richmond Avenue Church of Christ always sought the counsel of the sisters, and their constructive efforts in that church were unsurpassed.

Adelaide was a rare spirit, sparkling, vivacious and with a fine sense of humor. There were no dull hours in Adelaide's company. She was like her sisters, in that age could not "dim their hearts forever young." Adelaide and Mary visited our home in the San Bernardino mountains some three years ago, and we called them "the girls."

Following the retirement of the sisters from their educational work, they came to California and established at El Cajon, San Diego County, a replica of the Buffalo home. When I tell you that ten beds stood always furnished for guests, you will understand the fine type of their hospitality.

In 1907 I met Mary upon her return from India, and she said as she stepped from the train, "I hope my traveling days are done." It was the line from a famous Chautauqua hymn. She yet abides at San Diego, California, somewhat limited in her going, but supremely interested in our educational and missionary interests.

Rath and Mahoba

In Rath, the work has been more or less closed because of cholera. Dr. Mary Longdon inoculated all the Christians and none of them got it. It is still bad in some nearby villages with daily death rates.

In Mahoba the work goes on nicely. The Brahman convert is doing well as an evangelist and his wife makes a good Bible woman.

Mahoba reports two more baptisms. Another Sunday school was started in town recently.

J. H. BIERMA.

Rath, India.

Board of Education and Work of Our Colleges

Hiram and Bethany Colleges and Texas Christian University added to approved list of the American Association of Universities—Butler dedicates new field house and stadium—Atlantic Christian College lays cornerstone of first building on new campus

INDIANAPOLIS, INDIANA. On Saturday, November 10, Butler University formally dedicated the new field house and stadium. It was a gorgeous spectacle. The University of Illinois football team were the guests. They provided a great game for the Butler Bulldogs and were so discourteous as to defeat them 14-0. Nevertheless it was a great game and Butler put up a game fight. The new field house is one of the largest and best appointed buildings of its kind to be found in the country. The new stadium is a beautiful structure with a present seating capacity of thirty-five thousand. When it is fully completed it will accommodate a crowd of sixty thousand people.

At each of the Butler football games this year one of the prominent trustees was appropriately honored by ceremonies which took place between the halves of the game. Those thus honored were, Hilton U. Brown, William G. Irwin, Arthur V. Brown, Emsley E. Johnson, Arthur Jordon and John W. Atherton executive and financial secretary, through whose efforts the "new Butler" has largely come to pass.

Wilson, North Carolina. Sunday, November 18, marked an epoch in the history of Atlantic Christian College, for on that day was laid the cornerstone of the girls' dormitory, the first building on the beautiful new campus. Alumni, student body, faculty and interested friends from miles around gathered to witness the ceremony and to hear the addresses. Honorable Bryce Little, president of the local Chamber of Commerce, spoke on the growth and work of the Atlantic Christian College. Dr. A. E. Cory of Kinston spoke in the interest of church and college and emphasized the relationship and cooperation that should exist. President Hilley outlined the building program that is now fully launched, and stated that the college expects to be in its new home next year. The administration building will be the next to be erected. The services were closed with words of prayer by John Barclay, pastor of Wilson Christian Church.

Prior to the laying of the cornerstone, ceremonies were held in the chapel of Atlantic Christian College at which oil portraits of the late J. W. Hines, trustee and benefactor of the college, and of George Hackney, chairman of the board of trustees, were presented to the institution. Dr. George Cuthrell, pastor of the Raleigh Christian Church, made the presentation address, paying a worthy tribute to the loyalty and the vision of these two men.

President Cloyd Goodnight and a group of Bethany College students planting the first tree on an undeveloped part of the Bethany campus. The entire student body participated in a fall "arbor day" celebration October 26 and 5,500 trees were set out in three hours.

Bethany, West Virginia. Word was received November 7 that Bethany College had been placed on the approved list for recognition of credits by the Association of American Universities. This gives to Bethany academic prestige the equal of any college in the country. For several years Bethany has had splendid recognition by the Association of Southern Colleges and the North Central Association. These affiliations have kept the academic standing of the institution secure, but this added recognition makes Bethany's standing without question any place in this country or in any foreign country.

Dr. Cloyd Goodnight, who is now serving his tenth year as president of Bethany College, is deserving of much of the credit for the splendid standing and recognition that Bethany enjoys today. Coming to his work at one of the most critical times in the history of the college, Dr. Goodnight has been able to build the standing of the college, academically and financially, in a sound way. Unpretentiousness, sane progress, and high standards have been combined in his administration.

Lexington, Kentucky. March 1 will be the hundredth anniversary of the birth of J. W. McGarvey. It has been decided by the authorities of The College of the Bible that this event shall be celebrated by appropriate ceremonies. Dr. McGarvey was one of the outstanding men among the Christian churches of his generation. He was prominent as a minister an educator and an author, and attained distinction in each of these fields. He was associated with Robert Milligan, and for many years he and President Milligan comprised the faculty. He was the chief influence in its reorganization in 1878, and from that time served, first as faculty member, then from 1905 to 1911 as president.

Enid, Oklahoma. In a recent meeting of the Ministerial Association Dean Frank H. Marshall announced that to date 180 ministerial students were enrolled in the Bible College of Phillips University, with excellent prospects for 200 for the session of 1928-29. This en-

nent includes the summer school stu-
s, but 158 students are actually on
ground now. Phillips students are
ing 74 churches in Oklahoma and
hern Kansas. These university stu-
s reached nearly 900 additions be-
en January 1 and Easter last year,
, under normal conditions, they will
g into the churches they serve ap-
imately 1000 new members during
period this year.

s a part of the Home-Coming pro-
n the eighteenth play of the Comedy
s, "The Sucker," was given Novem-
2 in Phillips University auditorium
er the direction of the author, R. J.
lfinger, professor of English language
literature. Professor Wolfinger has
en two of his plays each year for a
aber of years, and has made a repu-
on for himself in this field of litera-
e.

Under the direction of Lawrence A.
se, experienced in Chautauqua work,
students of Phillips University gave
entertainment entitled "Dark Men's
velries," a few weeks ago, which was
great success. The special features
re a Negro wedding, and a chalk talk,
erspersed with many jokes and planta-
n melodies.

Hiram, Ohio. Hiram College has been
cepted and placed on the approved list
the American Association of Univer-
ies. This is the higest honor that can
received by any college. Credit re-
ived for work that is done at one of
ese approved schools is accepted by any
llege or university in the United States
Europe. There are now five Disciple
lleges on this approved list: Drake
niversity and Eureka College listed for
veral years, Bethany College and Texas
ristian University, both of which also
ceived the honor recently, and Hiram
llege.

Fred E. Nessel, registrar at Hiram Col-
ge, was elected president of the Ohio
ssociation of College Registrars and
ntrance Examiners, at their annual con-
ntion held in Columbus, November 3
nd 4. He was vice-president of the
ganization during the preceding year.

During the month of November Sher-
ood Eddy spent two days in Hiram lec-
ring, preaching and leading group dis-
ssions. He came in connection with re-
gious emphasis week, which was being
ld by the Hiram Christian Church un-
er the direction of Harold Humbert.

Hiram's football team closed their most
early successful season in five years,
inning three out of seven games played.
tterbein and Baldwin-Wallace colleges
nd Capital University were the teams
efeated. Hiram was beaten by College
f Wooster, Akron and Western Reserve
niversities, and Heidelberg College.

Lynchburg, Virginia. A series of ad-
resses was given by Dr. Miles, a Pres-
yterian minister of Lynchburg, at the
hapel services of Lynchburg College,
hich proved to be outstanding among

Bethany Christian Church, Nebraska, Burned November 20

the events in the religious life of the campus this year. Dr. Miles discussed faith, criticism, experience and a workable creed.

An unusual occurrence this autumn in intercollegiate contests was a football game between Lynchburg College and Atlantic Christian College. This was the first time that these two institutions have met in any contest. It is a splendid example which should be followed by other of our colleges. This was the final game of Lynchburg's schedule. The score was Lynchburg 34; Atlantic 0.

Lincoln, Nebraska. The first annual home-coming of Cotner College, held November 2, was successful despite a stormy day. President J. B. Weldon gave a chapel address at 11 A. M. on "The Foundations on Which We Build." In the afternoon the football team defeated Dana College 12 to 0, with the field covered by six to eight inches of snow. About 300 were present at the banquet given in the Bethany Christian Church in the evening. This was followed by a "mixer" in the college gymnasium.

Early Tuesday morning, November 20, the church building at Cotner College was completely destroyed by fire. This church not only served the college but the entire community as well and was built by contributions from the citizens, faculty and students. The church was erected during the pastorate of H. O. Pritchard, and was dedicated on October 3, 1909—just preceding the Centennial Convention at Pittsburgh. F. M. Rains, of sainted memory, preached the dedicatory sermon. At the time of its construction that was the largest and best church building owned by Disciples in the state of Nebraska. There was $40,000 insurance on the building, but it will require at least $150,000 to completely replace the structure. It is a very great loss to Cotner College and the community at large.

Mrs. Margueritte Harmon Bro, class of 1917, is the author of an article, "The Governor's Olives," in the *Outlook and Independent*, November 14 issue. The article is based on Mrs. Bro's experiences while a missionary in Luchowfu, China. She is a daughter of Dr. and Mrs. A. D. Harmon, both of the class of 1893.

Nine students are enrolled this year whose father or mother, in some cases both, are graduates of Cotner College.

Fort Worth, Texas. Frank Carney, of Abilene, Texas, who received his Ph.D. at Cornell University, will become a member of the faculty of the science department of Texas Christian University at the opening of the spring term, February 1. Dr. Carney is chief geologist for the National Refining Company of Cleveland, Ohio.

The unusual thing about Dr. Carney's connection with Texas Christian University is that he offered the university his services free of charge and will teach without salary. Dr. Carney, who has had many years of teaching back of him in his early life says: "I wish to return to the classroom. I love the work and I can teach now without a mind handicapped by an inadequate income." Because of his business interests in Texas and because of the progressiveness and climate of this section he has chosen Texas Christian University rather than some of the larger eastern institutions with which he had previously been connected. The title of the course will be "Geographic Influences."

Robert Qualls, blind student at Texas Christian University, has been elected president of the Choral Club of the school, a singing organization with 72 voices. Mr. Qualls sings bass in the Choral Club, as well as in the Men's Glee Club. He learns his parts by hearing the others practice, but seldom has to hear a number through more than once before he can sing it practically note perfect. He is planning upon a career on the lecture platform. His home is in Muskogee, Oklahoma.

Texas Christian University has been admitted to recognition in the Association of American Universities. Action was taken by the association at its recent annual meeting in St. Louis.

Requirements for membership in the Association have to do with the number and qualifications of teachers, operating income of the school, requirements for graduation, size of library and laboratories, preparation of students for advanced study, and similar items.

Cisco, Texas. The enrollment of Randolph College for the year treads on the heels of last year and the spring term is yet to come. All indications are that this year will be the banner year of the college. The high personnel of the student body is a matter of frequent comment.

More than a dozen young men are studying for the ministry this year and several have regular preaching appointments.

Toronto, Canada. The College of Churches of Christ in Canada reports having received a gift of a set of bound volumes of WORLD CALL for the college library. The set is beautifully bound in red and gold and is the gift of Mrs. Borland of Bowmanville, Ontario.

A New Plan for Those Interested in Teacher Training

By FLORENCE P. CARMICHAEL

A GOOD piece of news has just reached my desk and I hasten to pass it on to some of you readers of WORLD CALL. This good news should be of especial interest to those local churches that are interested in trained leadership for their children.

Folks have a way of telling me their troubles and expressing their longings and desires. Sometimes it gets to be a bit irksome and yet I never mind a minute if I am only able to help them to get rid of some of these problems or to realize for them some of their heartfelt desires.

How often I have heard from local leaders expressions similar to the following—expressions sometimes uttered complainingly and sometimes rather regretfully and wistfully, "Oh, teacher training is all right but such book knowledge means little. It is experience that counts." "That new curriculum sounds interesting but, dear me, how can one proceed with it unless they have trained workers; it takes a different method of teaching than the one we have been accustomed to using." "We do so want to have an expanded session with the children on Sunday, especially since we have so lately adopted a unified service in the church; but somehow we don't know what to include or just how to arrange the program. And who is there who can help us?" "We have a director of religious education but he seems to know so little about the children's work. He knows it in a general way but cannot give detailed help. He has been wishing that we might call in an elementary specialist for just a few weeks." So on and so forth.

Now I have appreciated the truth in all of these and so wanted to propose a plan that would solve some of these problems. I have proposed many different plans from time to time, all of which I feel have had good in them and all of which have helped I find in certain ways. But no plan have I been more enthusiastic over than this one which has just reached my desk from Miss Ida May Irvin of St. Louis.

Many of you have known Miss Irvin rather intimately in the past years and have no doubt received from her much practical help and inspiration. If so, I am sure you will rejoice with me over the fact that she is now ready to render a somewhat extended piece of service to many of our local churches. May I, therefore, bespeak for her a *chance* and the *unqualified support* of all the leaders during the time she is at work?

Workers with children, how does this plan sound to you? Good, doesn't it? Well then write and tell her so and plan together with the minister, superintendent, educational committee or whatever leaders you may have, to get in touch with her and plan to date her up before all her available time is taken. Here is the plan as submitted to me.

Plan II

PROPOSED PLAN FOR SIX WEEKS' WORK IN LOCAL CHURCHES

This plan is worked out on the basis of Teacher Training and Experimentation with children's groups. The visiting worker could be responsible for two or possibly three units of Teacher Training work depending on local needs and plan adopted by workers involved.

This service is proposed and planned on the basis of the following assumptions:

1. That local churches with employed directors frequently need the aid of outside workers in the field of children's division specialization.

2. That experimentation should go along with Teacher Training.

3. That outstanding churches are interested in (a) experimentation with new curriculum and plans of procedure; (b) expansion sessions of the school; (c) correlated programs.

4. That leadership training must of necessity become a part of their annual program if the church is to make progress along educational lines.

Proposed Program in Outline:

1. Experimentation. First grade Junior classes.
   - (a) New curriculum.
   - (b) Expanded sessions of school.
   - (c) Correlated program, experience-centered.
2. Teacher Training. Two or possibly three units.
   (Departmental groups meeting on different evenings once a week for six weeks.)
3. Charting Children's Departments (if desired).
   (Using International Standard or Program of Work. The charting would necessarily have to be done by local workers at the direction of visiting worker in effort to discover their own strength and weakness, to the end of outlining objectives for future work.)

IDA MAY IRVIN.

Christian Board of Publication,
Beaumont and Pine,
St. Louis, Missouri.

Revival in Cramer Street Church

During the week of October 14-21, we had a series of special evangelistic meetings in Cramer Street Church with good results. For five nights we had with us Señor Juan Varetto, the Baptist evangelist who has traveled widely through South America. Good crowds attended the meetings and thirteen professed their faith in Christ. The meetings also contributed much to the church in strengthening the members and leading them to a higher level of consecration. It is promising for the future to see the loyalty of those families who have continued with the church for several years and are contributing in many ways to the advancement of the cause.

J. D. MONTGOMERY.

Buenos Aires, South America.

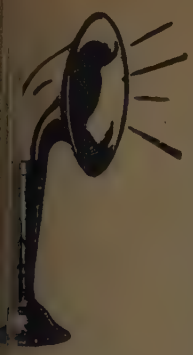
Where Faith Is Instilled Early

We have a most interesting group of fifteen or twenty in a kindergarten here in New Town. They take their lessons in all seriousness. When I asked a little fellow if he were going to help me find the way home one night, he said, "Ask God to help you."

One mother wished to send an older boy on an errand out-of-doors one night, but he was afraid. The little brother who belongs to our kindergarten class, said, "Miss Boll said God made the friendly dark and we should not be afraid of it." Without hesitating he was gone on the errand himself.

RUTH BOLL.

Brownstown, Pennsylvania.



Station UCMS Broadcasting

A CABLE recently received from President Burnham states that he and Mrs. Burnham will sail from India, December 16th, instead of the 12th as formerly planned. Their next destination will be Manila, Philippine Islands.

Three guest rooms, on the second floor the Guest House, on one corner of the ssions property, have now been equipped h College of Missions furniture and available for the use of missionaries, id workers and others from out of town o desire lodging accommodations in dianapolis. In accordance with previous tion of the executive committee a charge $1.00 per night per person is made for ging, and the proceeds from such serv- is applied toward the upkeep of the est House.

Mrs. Clara Levy, of Indianapolis, be- use of her interest in the United Society, d in memory of her mother, Mrs. Mary Shank, who was a member of the na- nal board of the Christian Woman's ard of Missions, has recently presented e society with furnishings for the mis- naries' room on the fourth floor of Mis- ns Building.

The home department regrets to receive e resignation of Miss Aleene Oakley, who as served in our work in Chicago for more an two years. Miss Levara Millikan, who ceeds Miss Oakley, is a graduate of utler College. After doing social case ork in Indianapolis she went to Boston niversity and specialized in Religious ducation. Her education and experience her in a remarkable way for the kind work she is to do in Chicago.

We are glad to report marked improve- ent in the health of President Ervin, of arvis Christian College. While the doc- rs insist that he continue his rest from ork and responsibility for several months come, President Ervin has found it pos- ble to attend church and pay one visit the school. Mrs. Ervin, assisted by Mr. offatt, has been carrying on her hus- and's work in a very capable way.

We regret to report the death of Miss ertha Converse at the home of her rother in Chattanooga, Tenn., on Novem- er 22. For almost fifteen years Miss Con- erse had taught domestic science, and ad charge of the scholarship girls, at Hazel Green. In writing of their loss, Mrs. Rose, of the Hazel Green community, ays: "We can hardly bear to think we shall see her face no more. In her teaching here of cooking, and in directing the scholarship girls, she touched the lives of hundreds of girls. I can personally name dozens of girls who are married and home makers, who have had their whole standard of living raised, and whose homes are splendid examples of all she taught." Not only the Hazel Green school and community, but the entire brotherhood of the Disciples of Christ, feel the loss of this noble woman.

The enrollment at the Nanking Christian University for the autumn term is encouragingly large, 544 being enrolled in the university, 385 in the middle school and 39 in the normal. This is an indication of the rapid recovery from the conditions existing in the spring of 1927. The Chinese staff has not only conducted the work in heroic fashion but has also demonstrated that the Chinese professors are just as anxious to maintain and strengthen the Christian character of the institution as any body of men could possibly be. Attendance at chapel, which has been made entirely voluntary, is quite general.

Word came, a couple of weeks ago, of the burning of the garage at Burgess Place, Halfway Tree, Jamaica. L. M. Matson had crated and packed the goods which were to be sent back to the States for Mr. and Mrs. S. H. Bartlett, and had stored them in the garage. The fire completely destroyed the garage and Mr Bartlett's goods. Because of the fact that the goods had been moved from the house the insurance was invalidated. Mr. and Mrs. Bartlett resigned from the work a few months ago and are now located at Lancaster, Ohio.

V. C. Carpenter writes from Porto Rico that the newspaper accounts which we have had of the storm have been in no way exaggerated, that the need continues to be very great. They are repairing the buildings which were damaged, and are considering plans which they hope will make it possible for them to replace some of the buildings which were totally destroyed, with concrete buildings instead of frame. They are especially anxious, in the three or four most strategic places, to build of concrete, if the funds will make it possible. Concrete buildings withstood the hurricane in a better way.

Mrs. Alexander Paul, wife of our oriental secretary, is spending the Christmas holidays with their son, Harlan, in Callao, Peru. Harlan is on a three year cruise to the seven seas as a member of the department of research in terrestrial magnetism of Carnegie Institute of Washington, D. C.

Miss Mary Campbell attended the annual meeting of the Interdenominational Council on Spanish-Speaking Work in Pomona, California, November 14-16. She reports that it was a splendid meeting, due very largely to the efforts of E. T. Cornelius, who is executive secretary for this interdenominational conference.

The central committee of the executive committee of the Youth Convention met with the young people's superintendents of the division of education November 20 to make plans for youth activities at Seattle and a proposed International Disciple Youth Convention in Washington, D. C. in 1930. The committee decided that it would be best for many reasons to forego a youth convention in Seattle, and instead to request the program committee of the International Convention for the courtesy of youth discussion groups and other features in connection with the convention. The committee is looking forward to a great convention in Washington with representatives of many foreign youth groups present.

Florence Carmichael has recently completed a five weeks field itinerary through which she has rendered valuable service to our churches and gathered much valuable data for the development of her new elementary program. Requests from the field for Miss Carmichael's time are already far in excess of her ability to respond.

There has been a net increase from promotional sources for the first five months of $1,055.76. This increase in the income from promotional sources has been maintained in spite of the fact that a very heavy pressure has been placed on the churches in recent weeks for special interests outside the United Society and in spite of the fact that the Sunday school offering came so late in the month that five less days' income from the Thanksgiving offering are reported this year than last.

We report the death of one of our home mission pastors, R. W. Moore, of Las Vegas, New Mexico. Mr. Moore was one of our older pastors and he came to the New Mexican climate five years ago and located at Las Vegas, where he has been rendering a very satisfactory service under very difficult conditions. He worked at a minimum salary and won for himself the high esteem and abiding love of the whole community. His health has been rapidly failing for the last year, and he looked forward to retiring from the ministry next spring.

My Trip to Jerez

By HALLIE LEMON

Missionary to Mexico

AFTER a half day's ride on the train and two hours' ride in a truck we arrived at Jerez for the dedication of the little new church building. That is, we were in sight of Jerez but the swift river separated us from the town. In ordinary times autos can cross the river but after a week's heavy rains it was impassable except on horse or burro. It was now eight o'clock and those who had been helping people across on horseback had retired for the night. The truck driver went down to the water's edge and called to see if he could get someone to take us over. He returned saying he had had no response. As we were debating whether to spend the night in the open or return the thirty miles to Zacatecas, there appeared in the moonlight as if the earth had given them up, six or seven men and two burros (donkeys). Mr. Huegel bargained with them to take us across for fifty centavos apiece. We mounted the burros and I promised a few extra centavos to the one who was to carry my suitcase on his head, as he waded across, if he did not get it wet. I asked the man to give me time to take my shoes off when we reached the deepest water for I did not have an extra pair of shoes with me. With one to push each burro and others to whistle and yell at them we forded the rapid stream and soon arrived at the home of our evangelist in Jerez.

The family and a number of the Christians were gathered around a candle practicing hymns for the dedication service of the little church. Some were seated on chairs but others on boxes and still others standing. To the left I saw a bed or two piled up and two trunks on top of some boxes. The following day Mr. Huegel had to return but I remained for the services which they had planned to have the following nights. The new little church is no more nor less than a room in which a hundred people can easily be seated, and a second room back of that which will serve well for classes. Such buildings are flat-roofed, presenting but a straight wall to the street. The church is prettily painted and decorated on the inside, the work having been done by one of the members. Panels are painted on the wall round about the room and the two panels in front are occupied by rules of behavior printed in clear letters, rules which the preacher has judged necessary or at least helpful. These rules ask them not to forget their Bibles and hymn books, to comport themselves with reverence in the church building, for men to remove their hats, not to take to the services books or pictures or to sit chatting or laughing, and asking the young men to avoid sitting with the young women, thus to avoid criticism and a possible prohibition of church attendance on the part of the parents of the young women.

The attendance at the dedication service was about sixty-five, being almost twice any former attendance. We continued to have good services for four nights and the preaching by the evangelist as well as the talks by the author of this paper were direct gospel messages.

The evangelist had said there were not enough children to have a children's class on Sunday but by a little inviting we won in attendance over the adult class. The evangelist's sister-in-law was very ready to receive suggestions and I tried to leave her somewhat prepared to continue with the children's work.

On Tuesday of the following week we climbed into a spring wagon ready for a journey of eighteen miles to a ranch where there is a group of enthusiastic new Christians. We had been invited by the owner of the trunks which I mentioned seeing in the evangelist's home. This brother and his family had formerly lived on a ranch farther away. He had come to know the gospel during the years he had spent in the United States and had had a supply of Bible portions and tracts which he kept in trunks and boxes ready to give out at any opportunity. The rebels learned of his work, came to his home, piled up the literature they could find and burned it. The brother fled from the ranch and now lives among other Christians in the ranch where I visited, acting almost as a local pastor among them. Through all this journey since I left Zacatecas, several times there had been pointed out to me certain trees where, two weeks ago, or three days ago the federals had hung one, two or ten rebels. So I felt sure the federal army had the upper hand.

WE arrived at the ranch and after many greetings and a few minutes in the parlor, we were invited out to dinner. The family consisted of the father, seventy-two years old, the little old stooped mother, four daughters, four sons, two daughters-in-law and the grandchildren. The ranch is one of the new ones since the division of the land by the government. The father and two sons had procured each a tract of land of about thirty acres, at about one hundred forty dollars each. About five years ago they put up an adobe house which is still without floor. They brought back from the United States, plows, harrows, seeders, etc., after their stay up there during the revolution.

After satisfying my hunger I returned to the parlor and before I could seat myself they began to unfold the portable organ and I sat down on the bed and we began to sing. At the close of the first verse the aged mother, stooped and wearing an old ragged, peaked, straw hat that one of her sons had discarded, hobbled to my side and said, "Oiga, quede Ud aguí" (listen, you stay here). What a whole-hearted invitation. I pumped the organ until I finally begged permission to stretch myself out on the bed a few minutes. About sundown the brothers came in from the fields and I saw one of them preparing to mount a horse and ride to another ranch about a mile and a half away to invite a brother over there who had made fruitless trips for three nights to see if we had arrived. I asked if he did not have another horse so I could accompany him, for I felt the ride would be a rest after the wagon ride and the organ pumping, and it proved to be just as I had hoped. The brother we went to invite is the only Christian on his ranch and is suffering persecution even from his own wife.

THAT evening about thirty gathered around the two kerosene lamps and when I began to play the hymns they all stood and clustered around the light, poring over the hymn books. All tried to sing a new hymn and then they would exclaim, "How pretty, we just *must* learn that one before you go so as to be able to sing it alone."

One of the sisters asked me if I would mind sleeping in the room with them. I replied that the only thing I asked was that they leave a window open for me. I retired in my bed by the open window. Then two of the sisters and one or two of the children went to bed in a bed near me, just beyond them the father and mother and another grandchild lay down on a mattress on the floor. At the other end of the room one of the brothers with wife and child occupied another bed, while a poor girl they had taken into the home lay on her mat on the floor. We all slept well.

The next day the children gathered around me, sitting on a big black and white cow hide, and several times during the day we had a story and a sing and always they asked when I was going to tell them another.

The second day we mounted burros for the eighteen mile return trip back to Jerez. After the good-bye's and their remarks of doubt that I would ever return, I had to wipe my eyes, and I came away with a hope and a dream of returning some months later when the work in the fields is less and they have more free time, and spend some three weeks or so with them in Bible study, hymn singing, children's work and instruction for the women.

Glimpses of the Religious World

A TOUR of German educational institutions has been planned for the summer of 1929, under the joint pices of the International Institute of chers' College, Columbia University, the Central Institute for Education Instruction, Berlin. Beginning June 1929, six weeks will be devoted to ting different types of German schools several important cities under the official ection of the German educational aurities. The party will be limited to nty-five members and only persons hav some command of the German language l be accepted. The total necessary exse for the six weeks in Germany will about three hundred and fifty dollars. mbers of the party will attend the meet of the World Federation of Education sociations at Geneva during the last ek of July.

The Minister of the Interior of the Nalist Government has ordered the use the solar or Western calendar through China, instead of the lunar calendar ich has been used for centuries. Inasmuch as three-quarters of the popation of China knows only the lunar lendar, there is much speculation as to w the order can be enforced.

The American Peace Society, a century old tional peace organization and one of the rliest influences among nations abroad organized effort in behalf of peace, announced the election of William rtune, of Indianapolis, as president to ceed United States Senator-elect Theore E. Burton, of Cleveland.

Dr. Wade Crawford Barclay of the ard of Education of the Methodist iscopal Church has sailed for the Orient ere he will spend eight months studyg the religious education needs in Japan, orea, Malaysia, and Philippines. He ll also visit China and hold conferences th the workers there. Dr. Barclay rently returned from a similar tour of uth America in the interest of religious ucation.

W. Spencer Robertson of New York, bemes the new president of the National uncil Y. M. C. A., while Fred W. Ramy succeeds John R. Mott as general sectary. Mr. Ramsey relinquishes the posion as president of a ten million dollar ncern to become a dollar a year man as ad of a world-wide religious organizaon.

An award of $5,000 in recognition of r twenty-six years of labor on behalf of e youth of the South was given recently Miss Martha Berry, founder of the erry Schools at Mount Berry, Georgia, *The Pictorial Review*. The presentaon was made by William P. Ahnelt, pubsher of the magazine, at a luncheon in ew York attended by men and women otable in literature, journalism, educaon and poetry.

In accepting the award Miss Berry said: "Today is one of the crowning days of my life. I shall invest the money in the boys and girls of the South who need the help of our schools. I can use the money most splendidly and I am profoundly grateful that my work for them has resulted in so generous a response."

"Cheerio," who scatters seeds of sunshine on the radio waves each week-day morning at 8:30 o'clock over WEAF's network, and whose identity on the air remained a secret for years, has the interest and cooperation of Herbert Hoover in carrying out his philosophy, according to the National Broadcasting Company. As his radio name implies, Cheerio is interested in having radio listeners start the day in a happy frame of mind.

"The President-elect, through his approval of the purpose of the program, the object of which is to promote good health by creating good cheer early in the day," said a representative of the broadcasting company, "has made possible a fund which pays for the incidental expenses of the broadcast, including the cost of the musical features. The National Broadcasting Company donates the time on the air and Cheerio donates his own services.

God Keep a Clean Wind Blowing

GOD keep a clean wind blowing through my heart
Night and day;
Cleanse it with sunlight—let the silver rain
Wash away
Cobwebs—and the smothering dust that years
Leave, I pray.

GOD keep a clean wind blowing through my heart:
Wind from far
Green pastures—and from shaded pools where still
Waters are;
Wind from spaces out beyond the first
Twilight star.

BITTERNESS can have no place in me,
Nor grief stay—
When the winds of God rush through and sweep
Them away.
God keep a clean wind blowing through my heart
Night and day.

—GRACE NOLL CROWELL in *Good Housekeeping*.

Among the 125 mourners at the funeral services for Colonel Yoshie Inouye, Military Attaché of the Japanese Legation at Buenos Aires, who died in the Vestris disaster, were representatives of the Japanese army and navy and Japanese business concerns.

Although Colonel Inouye was a Buddhist, the services, which were in both Japanese and English, were led by Sorifire Shimizu of the Japanese Christian Institute, a Methodist organization. He was assisted by S. Imai of the Japanese Christian Association, representing the Dutch Reformed Church, and by S. Miyazaki of the Presbyterian Japanese Church. At the request of those of the Shinto and Buddhist faiths, there was also a period of silent prayer.

Through the gift of a woman, who prefers to remain anonymous, a piece of land has been purchased on the Mount of Olives, facing Jerusalem, for the Travel Institute of Bible Research.

The land, which borders the traditional site of Christ's weeping over Jerusalem, a few minutes' walk east of the Brook Kidron and above the Garden of Gethsemane, is said to be the first tract to be owned on the Mount of Olives proper by a Protestant church organization.

An undenominational Protestant Bible study center is to be erected on the land when funds are available. Until then, the land is to be converted into a garden with retreats for prayer and meditation.

In 1907 there were 200,000 churches and 298,271 saloons in the United States. In 1927 there were 235,991 churches and no saloons.

The 150th anniversary of the opening of Wesley's Chapel in City Road, London, was celebrated recently by a series of gatherings in the course of which the Prime Minister and the Archbishop of Canterbury paid tributes to the work and influence of its founder. A service was held in the chapel in the morning, and in the afternoon there was a largely attended meeting at the Mansion House at which the Lord Mayor presided. Wesley's Chapel was described as the mother of the 108,000 similar buildings which have been since erected in all parts of the world, and it is intended to make it an international center of Methodism.

G. H. Morrison of Glasgow, great Scottish preacher, scholar, writer of popular books on religious subjects, and interpreter of current events in the columns of the *British Weekly*, has entered the larger life at the age of sixty-two.

Nearly $700,000 of an estate estimated to be worth $1,000,000 is bequeathed to Roman Catholic charitable organizations by the will of William J. Wharton, an old resident of the Bay Ridge section of Brooklyn.

Missionary Organizations

Woman's Society

1928-1929: From Survey of Service

February topic: *Latin America.*

Worship Theme: *Comfort Ye My People* (see page 48 this issue of WORLD CALL).

Prepare your own map of Latin America, locate Mexico, Paraguay and Argentina, marking in red the cities of San Luis Potosi and Aguascalientes in Mexico, Buenos Aires in Argentina, and Asuncion in Paraguay.

See *Survey of Service* for a Little History (Pages 441 to 444); Religions of Mexico (Page 446), of South America (Page 458); Education in Mexico (Page 449), in South America (Page 460); Early Days in Mexico (Page 450); The Work in San Luis Potosi and Aguascalientes (Pages 451 to 453); General Conditions in South America (Page 457); History and Work in Buenos Aires (Pages 460 to 462); The Work in Paraguay (Pages 463 and 464).

In addition to the leaflets furnished in the program material, the following articles in WORLD CALL may be of interest: *Mexican Indians* (July, 1927, page 57); *Present Crisis in Mexico* (October, 1928, page 17); *The Boy's School* (September, 1928, page 27); *People That Pass By* (August, 1928, page 35); on *Paraguay Making History* (February, 1927, page 25); *Similarities* (October, 1927, page 44); *Watching Manuel Grow* (November, 1927, page 53); in Argentina *"Soul-Satisfying"* (April, 1927, page 37); *The American College* (September, 1927, page 56).

For reports of the work of last year giving latest statistics on Mexico see page 40, and on South America, page 41, of October, 1928, WORLD CALL.

NOTE: See *A Five-Square Program* January, WORLD CALL, page 36, in connection with January program.

1928-1929 Theme Poem

Purpose

We know the paths wherein our feet should press;
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed.

Guild organized in San Luis Potosi, Mexico, composed of teachers in our school. Center front, Miss Etta Nunn, president; rear center, Miss Edna Lick

Guild

(Business and Professional Women)

1928:1929: Comrades of the Way

February topic: *With Other Americans.*

Worship theme: *Comfort Ye My People* (see page 48 this issue of WORLD CALL).

The emphasis for this month's program should be on the work of the church in Mexico and South America, remembering that Mexico is a part of America and that those who live on the southern continent have the right to use the word American as much as those who live in the United States. The people of the western hemisphere are all Americans.

In addition to the program material mailed, all source material is found in *Survey of Service.*

It will be of interest to note on page 443 the laws regarding churches and ministers in Mexico. Also, economic conditions in Mexico on page 448 and in South America, page 459.

Two articles in June, 1928, WORLD CALL, *For the Youth of Mexico,* on page 10, and *A Visit to El Caro* on page 37, will be of interest in the Mexico study.

A Forward Step, page 34, November, 1928, WORLD CALL, gives a new note to the Argentina work.

A Healthy Baby, page 44, September, 1928, WORLD CALL, tells of the growth of the school in Paraguay.

San Luis Potosi, Mexico, has fifty-three new books in the library. Subscriptions to the following magazines *Nueva Democracia, La Accion, Excelsior,* and *La Hacienda,* have been paid for to be placed in the reading room in Charcas.

The reading cards in the San Luis Potosi Library now number 626.

Young Matrons' Society

(Women married less than ten years)

1928-1929: Gates of the Nation

February topic: *Widening Gates of the West.*

Worship theme: *Comfort Ye My People* (see page 48 this issue of WORLD CALL).

This month the Young Matrons discuss the widening gates opening in this Western Hemisphere in Mexico, Argentina and Paraguay.

Follow the suggestions in the program material emphasizing the new opportunities in each of these fields.

Use *Survey of Service* in connection with all program material.

An interesting article, *Charcas* (November, 1928, WORLD CALL, page 35) gives new material on Mexico. *In Paraguay* (March, 1928, WORLD CALL, page 37) and *Visiting Churches in Argentina,* (September, 1927, WORLD CALL, page 42).

We give the following extract from a letter received from Miss Etta Nunn of San Luis Potosi:

Since the last Mission meeting the Colegio has had a very active part in the celebration of Child Week. One of the eight centers of the city was in our Salon de Actos. Sixty babies, as pretty and sweet and healthy looking as any you would find anywhere, were registered and examined.

At the September meeting of the Mothers' Club the diplomas were presented and Dr. Estrada gave a most practical talk on the contagion of tuberculosis. This paper has been published in full in one of the daily papers.

For the coming year we have employed two new teachers: Rafael Munoz, one of the boys we have educated and who will graduate from the Puela school in November, will have 6th grade. Miss Refugio Lopez, who graduated in August from Colegio Morelos, will have 2nd grade.

Programs for February

Circle

(For young women 18-24, unmarried)

1928-1929: The Quest of Friendship (Among Japanese-Americans).

February topic: *For More Appreciation.*

Worship theme: *Jesus the Laborer's Friend.*

The story leaflets for this presentation should be in the hands of every program leader (35c for a three months' set).

Service Projects

Invite as guests young people from one of your own churches in the city or from a nearby town. Present the regular Circle program. These may be guests from the Circle or from a group that has no organization.

Dramatize the story of "The Little Brown Bride of the Apple Country," found in *When the East is in the West* by Madden. It can be presented as a monologue or given as a play. Another chapter in this book entitled, "Swat the Fly" also lends itself admirably to dramatic treatment. It could be easily adapted to use as a monologue or a dialogue.

In telling of our work among the Japanese in Los Angeles, California, one of our workers gives a glimpse of some of the things being done for the children and young people:

"The gymnasium has become a kindergarten, and in place of the small class of less than one dozen in the beginning, we now enroll more than eighty children each year. Plans are under way for the erection of a new kindergarten building that even more children may be cared for. The kindergarten prepares these children for entry into the public schools. These little ones come to us with practically no knowledge of English. Their parents very naturally speak their mother tongue in the home. So while with us, the children learn English and class cooperation, as well as their first lessons of the Christian religion. Many homes have been opened to Christian influence as a result of this service to the children. It is still true that a little child leads.

"These children also become members of our Sunday school and grow naturally into the church. Some members of the first kindergarten class are now our Sunday school teachers and members of our church. To meet this opportunity and this challenge we have sought to train leaders among these young people. It is therefore a great joy to add to our staff of leaders from the Japanese Christian Institute Miss Ely Satow who is the first one of the 'Second Generation,' as these young people are often called, to dedicate her life to the task of Christian leadership in our church. Others are in training and the list will grow.

Senior Triangle Club

(For boys and girls, ages 15-17)

1928-1929: Friendly Adventures (among Japanese-Americans)

February topic: *For More Appreciation.*

Worship theme: *Jesus the Laborer's Friend.*

The story leaflets for this presentation are entitled:

"New Americans Walled in by Prejudice."

"Can There be Too Much Success?"

This material should be in the hands of every program leader (35c for a three months' set).

Things To Do

Invite as guests Triangle-age young people from a nearby town or church. Use the regular program.

Suggestion for boys: Construct and furnish a Japanese house. Girls may make cushions, dress dolls in Japanese costumes, make wall scrolls, etc. Order "Directions for Making a Japanese House" (25c).

Continue work on album. Suggested subjects: Japanese homes, customs, clothes, travel, school, things we share with Japan and things Japan shares with us. Ask guests to contribute something.

Arrange for a Triangle Club theater party for seeing such pictures as "We Americans," "Abie's Irish Rose," or "The Enemy," which deal with race relations.

Appoint a committee of three to make arrangements for a Japanese "At Home." (See *Young Japan*, page 20.)

Visit a Japanese curio shop for the purpose of observing and possibly selecting gifts for members of your family, friends, or for the church museum.

Friendship

"True friendship has a magic way
Of spanning time and space;
Of conquering every barrier
Of language, land or race,
The same blue sky is overhead,
The same wide seas we share;
The Heavenly Father holds us all
Within His loving care.

"O, children of America,
So fortunate, so free,
Reach out to north or east or west,
Wherever neighbors be!
A smile is always understood,
A handclasp or a hail,
And friendship, rooted in the heart,
Will weather any gale."

Things to Think About

Would you prefer to be born blind or colored?

What if you had been born colored?

How would you react to present conditions?

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1928-1929: Trails of Discovery

February topic: *Trails of Discovery Along the Congo* (emphasizing our educational work in Africa).

Material for the following talks will be found in *Trails of Discovery* (50c the copy):

"The Story of an Agricultural Missionary."

"School Days, School Days. . . ."

"Doctor, Lawyer, Merchant, Chief."

"The New Training School at Bolenge."

Are you using the project suggestions and the recreation helps found in *Trails of Discovery?*

At each of our four stations in Congo, schools are conducted daily. We have always felt that education is most important for these people for if once they learn to read, a vast new world is opened up to them and they begin to rise from their low state of heathenism. Most important, of course, is their learning to read the Bible which, if rightly used, will become a great joy and comfort to them. Our great drawback is the dearth of literature in the native language. We are making progress, however, and our supply of reading material is gradually increasing.

The emphasis at all the stations has been first on reading and writing, then on arithmetic. Later, as the pupils are able to take it, more advanced work is attempted, such as French, Higher Arithmetic, Geography and the Metric System of weights and measures, with manual work especially in view. In addition to the teaching of the "three R's" our schools on Congo train medical assistants and evangelists. Special emphasis is also given to industrial work, such as carpentry and agriculture.

—*Native Leadership.*

One must never forget that a native woman gets everything in its raw state. She is not privileged like her white sister to have a great portion of her food half prepared when it comes to the kitchen table. She must take her manioc and peel it, carry it to the swamp for a few days to soak and then carry it back to her fireside. Her palm oil she must reduce herself from the palm nuts. If she wants any kind of meal she must pound it from the grain or raw material. She can keep very busy if she wants to. The firewood for cooking—who brings that? The woman of course. Sometimes the man will bring the very large logs for warming the house, but firewood is one of the things that a woman knows how to get and that is therefore in her realm. A division of labor is well worked out, even in Africa.

—*The Call of the Congo.*

Devotional Study for Woman's Societies

February—Latin American

Comfort Ye My People

Isaiah 49:8-13

A YOUNG South American student from one of our American universities was talking to a group of Y. W. C. A. girls. After speaking of the many advantages enjoyed by women and girls in America, he said:

"I did not come to your country because I love it more than my own. We have as lovely scenery as any country can offer. We have majestic mountains, beautiful waterfalls and deep, wonderful canyons, and fertile valleys. Neither do I love your language more than my own. Indeed, I think the Spanish language the most charming speech in the world when well spoken. Your people are no more attractive than mine, although I have found much to love and to admire. I did not even come because we had no fine educational institutions. We have some fine schools and beautiful buildings in our cities of South America. I came here to find a living God, a Christ who was moving in the hearts of men, and guiding in daily living. I said I will go to a country where the men find an interest in religion, and attend the churches. In our country, we have only a dead Christ, and men no longer honor him, or worship him. Our women and girls still go to mass. If a young man wants to meet a girl, he will go and stand outside the church until she comes out, but he will not go inside. I said, I will go where men and women practice Christianity together, I will go where the laws of God are also the laws of business. Well," and here he paused, a little hesitant and shy, a little embarrassed. "I have not realized all I came to find. I have not always found that the teachings of Jesus rule in the business world. I have not found that all your men and women worship in the churches together. But I have been in many happy homes, and received much of kindness and friendship. In seeking for Christ I have found him living in your country, I have found him working in many homes and communities. I shall take him back with me

(*Continued on page* 63.)

Luncheon of the Fields

By MRS. JESSIE G. MOORE

A LUNCHEON of the Fields, attended by two hundred twenty women, was given on Tuesday, October 30 by the woman's missionary society of the Third Christian Church, Indianapolis.

The program included a candle-lighting service symbolizing the light of the gospel and culture as interchanged among the nations. Mrs. I. S. Pierce and Mrs. R. W. Mercer were the section leaders in charge of this program.

Seated at the American table, shown in the far background of the picture, were the officers of the society. Mrs. C. O. Nease as America had the speaking part. Ten tables, each decorated with articles brought from the country featured, represented the ten countries in which the mission work maintained by the Disciples of Christ is located. Each table was presided over by a hostess in native costume, either one who had been a missionary in the foreign field or one whose particular interest centered in the country to which she was assigned. Mrs. M. J. Hopper, for instance, was the hostess for the South American table by virtue of the fact that she is the mother of Rex Hopper whose field of service is Paraguay. For like reason the Tibetan table had as hostess Mrs. Charles Fillmore, mother of Mrs. Peterson in Tibet. Mrs. Chas. T. Paul representing China and Mrs. Andrew Hensey, Africa, were special guests, and each brought a brief message.

As America spoke of the power of the gospel her representatives bore its light to the tables of the foreign fields. Then, as the culture and spiritual truths of other lands were stressed, each table in turn sent its light to America. The stately procession of the nations interchanging their best was a beautiful and impressive sight. The reading for this service was secured through Miss Bertha Park, state director of Circles and Triangles in Indiana.

It is the object of the program committee, of which Mrs. W. R. Stewart is chairman, to create a new interest in the regular monthly meetings by introducing a different method each month in presenting the study as outlined in the *Survey of Service*. Already this plan is bringing pleasing results. Sixteen new members joined the society at the conclusion of The Luncheon of the Fields, which was presided over by the society president, Mrs. Smith Gray.

Candle-lighting service at the Luncheon of the Fields, as given by the missionary society of Third Christian Church, Indianapolis, Indiana

Echoes From Everywhere

entine Congress Youth

he second annual youth congress of entina was held recently with repre- ation from Disciple, Methodist and tist churches. Fraternal delegates e from Uruguay and Chile, the Chilean esenting the Peruvian federation as as his own.

ome excellent addresses and papers e given and the discussions were an- ted and profitable. Among the resolu- s adopted were motions to enter more y into the political life of the country to do more open-air preaching of a directed sort. The young people's erations of Argentina, Uruguay, Chile Peru have organized a Latin-American federation of Christian Youth and will te similar organizations in the remain- republics to unite with them in a con- nt-wide movement for making Christian nciples effective in all departments of

HUGH J. WILLIAMS.

Buenos Aires, Argentina.

king a Home a Slovak Baby

The close relationship between the dif- ent phases of the work carried on by the ted Christian Missionary Society is wn by a letter written by Miss Zella M. lkins, who is working among the Slovak ple in New Jersey, to Mrs. Anna Gar- , superintendent of the Cleveland ristian Home, asking if a place could found for a baby whose mother is in New Jersey Insane Asylum. The fa- r is a faithful member of our Slovak urch in Newark and has two other ldren, girls of eleven and fourteen. wishes to keep these girls in school l to have the baby returned to his care en he reaches school age, but he can- afford to pay the type of housekeeper o could be depended upon to care for baby. Mrs. Garver has written that hopes to have room for the baby.

Maybe I Can arn Too"

The missionary and one of the Bible men in Mahoba, India, were sitting in e of the homes one morning where two men were just getting their books and tes ready to begin the reading lesson en a Hindu woman came in from out- le. She sat down near where the other men were sitting. The missionary notic- her said, "Bai, did you come in to ar the singing?" "No," she said, "I me in to see if these women had their son. I want to see whether they can rn or not. If they can, maybe I can rn too." Then she sat very near and tened to them. Unfortunately they had ent little time on preparation so did not ve very good lessons. The missionary id, "You see these women can learn; ey read and they could do better if they uld work harder at it. Of course you can learn to read." She stayed for the singing and the Bible lesson and seemed to be thinking all the time about some- thing. Just as we were ready to go she said, "But Miss Sahib, I am very old." She looked to be about twenty-two or three. I said, "Why no, you are a very young woman." Then she smiled. "But," she said, "I have had three children. Do you suppose a woman who has had three children could learn to read?" I tried to persuade her that the number of chil- dren made no difference and that most any woman could learn if she tried hard enough. The Bible woman asked her if we might come to her house. She was willing for us to come, but did not seem quite convinced that she could really learn.

MYRTLE FURMAN.

Rath, India.

The Missionaries' Answer

But why go back to China—
That Land of blackest Night?
"To carry-on for Jesus—
To conquer in His Might."

They took your goods and chattels—
You suffered shame and loss?
"We suffered not as Jesus—
They nailed *Him* to the Cross."

Would you not have them suffer
For what they did to you?
"We pray: 'Dear Lord, forgive them—
They know not what they do.'"

What will you say to China
When you go back again?
"We'll tell them of the Savior,
Who loves the sons of men."

But, does it not move slowly—
This warfare that you wage?
"We serve the King Eternal,
Who knows not Time or Age."

What is your compensation—
What is your highest goal?
"To see, in *Christian* China,
'THE TRAVAIL OF HIS SOUL.'"

E. C. BAIRD.

More About the Friendship School Bags

The Friendship School Bag project, planned and carried through by the Committee of Friendship Among Children of the Federal Council of Churches, has been a valuable ally of our Protestant work. A well-organized Mexican Committee has been formed under whose auspices the distribution of the bags throughout the country has taken place. The Department of Education of the Federal Government, under the masterly supervision of Professor Moises Saenz, is in general charge of the distribution. Mrs. Jeannette W. Emerich came from the United States to represent the Committee on Friendship Among Children, and rendered valuable service. The ceremony at the Stadium, witnessed by perhaps 60,000 people, was the main feature of the celebration of the Independence by the Department of Education. Mrs. Emerich gave a school bag to Charge d'Affaires Arthur Schonfeldt. Mr. Schonfeldt then passed it to the hands of President Calles. The President then took a Mexican child in his arms and gave the bag to her. A young American girl, a pupil of the American School in Mexico City, who was dressed as Columbia, gave an American flag to a young Mexican girl who is a pupil of the Lindbergh School, a Mexican school named in honor of our hero of the air. Then the President and his cabinet, together with the diplomatic corps, went down to the front of the stage, where the flags of the two nations were raised, and 3,100 children with their Friendship School Bags, standing in front of the President, his cabinet and the diplomatic corps, sang national hymns of the two countries. From this brief outline it will be seen what an impressive ceremony it was. Surely a long push ahead was made toward binding the two nations more closely together. Before the year is out there will be distributed in the country some 35,000 bags. The local Committee of Friendship Among Children is now planning for a return gift to North American children in order to keep up the friendly feelings thus begun between the two peoples.

W. A. ROSS.

Mexico City.

Remembering Others

Our home missions churches have been remembering others. R. A. McLeod reports that the boys and girls of the White Swan Indian Mission raised twelve dollars for Porto Rican relief, on their own initiative. Miss Jenkins reports that the Slovak church and mission of sixty members in New Jersey raised twenty dollars for the Porto Rican relief and fifty dollars for the National City Church. The young people have started a fund to buy a chair for a crippled girl in the French field, and they already have thirteen dollars in that fund.

Looking After the Five-Year-Olds

During the month of August I visited 716 people in 221 different Japanese homes. After having my vacation in Oklahoma I am refreshed and eager to resume the work here.

While the women are busy with seeds I have a world of details to plan out, such as remaking a daily schedule to fit the needs of all without seeming to show partiality, almost an impossibility because they are so scattered; also plans for the young people's meetings, Sunday schools, adult meetings and English classes for the women and five-year-old children.

I have been visiting my kindergarten children in the schools. The teachers all say that the help in the primer work gives them a good start. They also say that attendance at Sunday school prior to day school is a great help.

CLARA CROSNO.

Colorado.

Festival of Lights

This is holiday season when the Hindus spend most of the night in watching a Hindu historical play, so they come late to the dispensary. I have extracted a tooth and examined one man this morning and now two boys are waiting to be seen.

This is housecleaning time for the Hindus. Everybody is repairing mud and brick walls and whitewashing, getting ready for the one beautiful festival of the year, when they decorate their houses with many tiny lamps made of clay, with a little wick and oil. These tiny lamps are placed along the top of walls, about doorways and even along the roofs. A street thus decorated is very pretty and makes one think of Times Square, New York, with its electric signs!

JENNIE E. CROZIER.

Harda, India.

The Business of Saving Lives

Among other duties I have enjoyed this year has been caring for a motherless baby. I was called to see the mother who breathed her last just before I arrived. Wailing up and down the path was an old woman, grease and camwood covered and carrying the new baby only a week old. If there is no nursing mother in the immediate family, there are but two alternatives left to a nursing baby; one to be buried alive with the mother and the other to starve and die more slowly. We have known two babies to starve and two to be buried with their mothers since we came to Wema. Either the baby was dead before we knew the family refused to let us care for it.

We happened to arrive just at the right time for this baby and, while his people were so excited with their mourning for the mother, we persuaded them to let us bring the baby home till they could make up their minds as to what to do with it. I have had him ever since, just a year now. We were some time getting him used to tinned milk, to being kept clean and to white folks' way of living, but he is the chubbiest little fellow now you ever saw. One of our Christian women who lost the third baby at birth has been caring for him for several months, only bringing him to us for feeding. I would like to bring him home and see what could be made of him.

We are delighted to have Dr. Davis with us. The work he is able to do is new and so marvelous to the people that it is almost more than they can believe. A coast man who had seen some surgery, or perhaps had more faith in us, was our first case. When he was recuperating he had callers from every direction who came to see if he was actually alive. Some time later we performed an operation about which they had reason to marvel. A badly strangulated hernia patient came a four-day journey and is now up and around after a second operation. A man in our immediate village died last week with a strangulated hernia rather than "run the risk" of an operation. They are about as hard to convince of some things as some of our folks at home.

GOLDIE ALUMBAUGH.

Wema, Africa.

Mrs. Ryan and Baby Jack of South Christian Church, Springfield, Missouri, who represented the Benevolence number of "World Call" in the Living Pictures presented in that church recently, following which a number of new subscriptions were received

A Layman Keeps Busy

An example of lay leadership is seen at Archer City, Texas, where Harry Hines, chairman of the official board of the First Christian Church, Wichita Falls, has been conducting the Sunday morning, Sunday evening and Wednesday night services. He has reorganized the Sunday school and the enrollment has been increased from 30 to 112. In two months there have been forty-five additions to the church, twenty-six by confession, all but three or four of these being adult men representing some of the best families in Archer County. Realizing that in order to be interested people must be informed, Mr. Hines sends a check for $30, for twenty subscriptions to WORLD CALL.

Interest Manifest In Religion

Several meetings of special interest in Protestant circles have been held recently in Mexico City. The Methodists held a ten-day Bible Institute in Pachuca during the closing days of September, at which time all the ministers with the exception of two, and many of the laymen were present for ten days in intensive Bible study, study of methods, meditation and prayer. While the Methodists were in their conference in Pachuca the Presbyterians were in a similar conference in Orizaba, and at the time of the celebration of the Independence of Mexico, September 13-17, were in a special meeting of counsel, prayer, and study. Bible institutes are becoming more and more an essential feature of church life in Mexico. There is just now being held in Mexico City an Institute for Bible colporteurs. This is an annual custom and has proved of great value to the colporteurs who come from all parts of the Republic for study and prayer. I cannot close without referring especially to the Mexican Agency of the American Bible Society in Mexico. This is a memorable year for two reasons: In the first place, they are celebrating this year in connection with their institute the 50th anniversary of the establishment of the Bible agency in this country. For ten days in all the churches in this city there are conferences on the Bible and its place in the lives of the people.

During the fifty years of its history the Bible Society has distributed in Mexico 1,652,850 volumes. During the last year the total reached 47,507. The second event of importance in this society is the appointment of Mr. Marroquín as agency secretary. This is a high compliment to the ability of the Mexican people to take over the work, and is the promise of a day when all the work in Mexico will be carried on by the Mexicans themselves. There is no department of evangelical work in the country in better hands than in Mr. Marroquín's. He is loved and respected by all. He represented the Protestant churches of Mexico at the Jerusalem Missionary Conference during Easter Week of this year.

October 1 the airplane mail service between Mexico and the United States was inaugurated. One airplane left Mexico City for San Antonio early in the morning and another one in its turn at the same

(*Continued on page* 62.)

Hidden Answers

1. What is the difference between payments to God's treasury and to public treasuries?
2. Who is planning to return to Tibet in the spring?
3. What three characters are associated with Jarvis?
4. What are some encouraging signs in Mexico?
5. What are some of the superstitions of the Philippines?
6. How many phases of work are carried on in the Philippines?
7. What message did Mark Njoji send to the Christians of America?
8. Give the story of the man from a Christian village in India?

Sunday Schools

A series of graded missionary worship programs for use on the Sunday of your choice

January, 1929

MAKING WORLD CALL available to religious education leaders who read this series of graded sionary worship programs, we are ing to give direction to the emoal life of our church schools ugh planned worship experiences. do not claim that the programs "work" in every school just as are given herewith. You will l to be the judge in this matter. purpose is to point the way. -room schools may use either the ior program or the one for Interdiates and Seniors, probably the er will be more suitable where r numbers are limited.

For a period of six months, beining with January, these programs follow the general theme "Our rk Among the Negroes." The k on the Congo and tributary rs in Africa, especially its evanstic, educational and medical asts, will be given primary conration in January, February and rch. Then the April, May and e programs will give emphasis to sionary work among Negroes in maica and the United States. ny hands will have part in the paration of these programs, for they l be written by a group of students in llips University, Enid, Oklahoma, as a cial project in a course on "The Edunional Aspects of Worship." Some of se programs will have been tested by ual use before being passed on to you. ey come from the hearts of sincere stunts who desire to serve you and the ssionary enterprise.

Special programs on Easter and Chilen's Day will be available in addition these departmental programs. In these cial programs the entire school will rticipate and they are designed for use either the morning or evening preachservice hour. *From Dawn to Sunset*, ll be the Easter program title and for

By Harold Copping.

The Hope of the World

Children's Day it will be, *The Children of the Forest.*

As you prepare for these worship services do all in your power to secure a worship atmosphere first of all. Seasonal decorations or decorations relating to "Congo-Land" will help. A potted plant on a table at the front of the room will add beauty. Prepare every element of the services in advance, that the spirit of worship may be undisturbed. Those who are assigned special duties should be coached in their respective contributions to the program and be ready to take their parts naturally and worshipfully. Remember, "worshipfully" does not mean "lifelessly," neither does it mean "flippantly" nor "thoughtlessly." Our worship is addressed to God. Our interest is in the extension of his kingdom among men.

The hymnal or song book you are now using may not contain some of the numbers indicated. In this case stick to the idea, but make substitutions. Carefully chosen instrumental numbers may be used as quiet music if you have them at hand. Your teacher's quarterly or manual may contain several good selections. Your church organist or pianist may give you some valuable help at this point.

You will doubtless want to carry over from Sunday to Sunday in your worship services a certain ritual or order containing familiar worship materials. This can be done without doing violence to the themes suggested in the programs which follow. For instance, a brief offertory response, birthday recognitions, birthday offerings. Where possible a processional from an adjoining room to the department platform, especially among older groups, will add to the dignity of the setting for the program.

O yes, if you are not already doing so, begin now to compile a worship book of your own. In this "tuck away" prayers, poems, calls to worship, pictures, stories, responses, hymn stories, offering sentences, suggested themes, and a dozen other gems for future use. Keep copies of the programs as you use them in your school or department. Write the undersigned, University Station, Enid, Oklahoma, telling of your success in the use of these programs and state very frankly how we can best help you.

"True worship is not only a thing of special times and seasons, but an abiding attitude of the spirit."

—S. W. HUTTON.

Note: For Bibliography on Africa see page 44, December WORLD CALL.

Program for Primary Department

By Leona Bull

Theme—"Helping Children Far Away."

Aim—To foster in the heart of every ild an appreciation of other children and desire to help them, especially the chilen on the Congo.

Pre-session work—Direct the conversaon to the picture, "The Hope of the orld," by Harold Copping. Also secure frican pictures from your file of WORLD ALL, and other sources. Hold the picres so all can see. Ask if they know what far-away country any of these children live. Talk to the children about their friends far away and let them comment on the pictures. Mention especially the black children of the forests in Africa. Show a picture of a native evangelist, if possible, with a group he has led to Jesus. If you do not have Copping's, "The Hope of the World," it would be profitable to secure one. This picture is valuable both for missionary programs and as a permanent picture in the department.

Opening Sentence—(Given by the departmental superintendent or leader and repeated after her by the children.) Psalm 118:24.

This is the day which Jehovah hath made;
We will rejoice and be glad in it.

Prayer—(By the superintendent or teacher in keeping with the theme.)

Song—"Jesus Friend of Little Children" (No. 29, *Songs for Little People.*)

Informal Conversation—(Ask the question: Have you ever seen pictures of any children from Africa? Show pictures of African children, also missionaries in Congoland, and children of these missionaries. The leader should search WORLD CALL for such and have them ready in advance. A well planned poster will

be helpful here. See March, 1927. Talk with the children about the pictures and tell them something about the work of these missionaries, the native evangelists or the children of the missionaries.

Song—"The World's Children for Jesus." (Especially verses 4 and 5.)

Story—"Black People of the Forest."

Offering Service—(Follow your regular service or use the following:)

Superintendent: What kind of a giver does God love?

Response: God loveth a cheerful giver.

Supt.: How did Jesus say we are to give?

Response: Freely ye have received, freely give.

Song:—(Tune—"What a Friend We Have in Jesus.")

Take this gift of love, Our Father.
Use it for thy work below.
Bless us as we bring it to Thee,
More like Jesus may they grow.
While the days are flying, flying,
May we live as in thy sight
May they learn of Him who loves them,
Daily walking in the light.

(While singing this song, one pupil from each class comes to the front bringing the basket in which the offering has been placed. Usually, it is best to have the pupils put their offering in the basket when they first arrive. This avoids needless confusion.)

Prayer song—"We Give Thee But Thine Own" (No. 88, *Songs for Little People*.)

Black People of the Forest

(Adapted from a story by Margaret T. Applegarth in "Missionary Stories for Little Folks")

ONLY a few of the black members of God's family live in America; all the rest of the black family, oh, millions and millions of them, live far across the sea in a big country of forests called Congoland, Africa. There are palm trees, rubber trees, cocoanut trees, bamboo trees, and many other kinds. Although the black people in the Congoland look very much like the black people in America, whom you and I can see almost any day on our streets, still they dress so differently, and talk so differently, and live so differently that I thought you would like to hear about them and meet one of the families.

Let's begin with the house! That certainly looks different from any house in America, for it is very low, it has no windows and even the doorway is so low that the grown-up people have to stoop over to get in. Inside there is no floor but the earth, and there are no tables or chairs or beds, either! Just a few pots standing around; one is full of water and another has corn in it! I can just hear you saying: "Well, this is a strange house!"

So now is the time to tell you it was built in half an hour! Half an hour is only half the time we sit in Sunday school! When the black father of the black family in Congoland wants a new house he cuts down four nice straight bamboo trees. He makes four poles from these and sets them up in the earth for the four corners of his house.

Then the mother does the rest! She lays some big leaves from the bamboo tree along the sides, and she plasters them with mud from the village street. It is so hot in Congoland that mud walls dry out right away. Then for a roof she carefully puts on layer after layer of big bamboo leaves and some straw, too, so the rain can't soak through. And the house is done!

There is almost always a nice fat baby inside these funny houses—the baby never wears any clothes, it doesn't have to, because the weather is always so hot in Africa. There is an elephant's tooth tied by a string around the baby's neck. That is not to help keep him warm, of course, but to protect him from evil spirits.

"What are evil spirits?" I hear you asking.

I'm glad to say there really and truly are no such things in God's world, of course; but oh, dear! the black people don't know about God, so they are afraid of his wind and his rustling palm leaves, of his animals and his rivers. They think a dreadful spirit lives in everything they can see, and if they don't wear a charm around their necks, like the black baby, then the evil spirit will hurt them. It is all very foolish for them to be afraid, but they don't know any better.

The mother and father hardly wear any clothes, either. On their arms and faces they have some queer looking marks which they cut into their skins on purpose, because they think it is very beautiful to have colored tattoo patterns all over them, just the way you and I think it is very beautiful to have colored patterns on the dresses we wear. Our dresses wear out, even the ones we like best; but their skins never wear out, of course, so they always have the patterns on their faces and arms!

There is a dear little black girl named "Rustling Grass" living in the hut, and a little boy called "Lazy Legs." This is what their names mean in English. They sound quite different in the Congo language, for Rustling Grass is "*Chikondawanga*" and Lazy Legs is "*Nwaeke*," names entirely too hard for us to pronounce very often!

All day long you could hear the patter of bare black feet and the tinkle of bangles and beads as Rustling Grass trotted around with her mother. The mother wore a great big basket on her back, so Rustling Grass had a smaller basket on her back, fastened with a strap over her forehead. Something was always in her basket, perhaps a heavy jug of water—really too heavy for her to carry. It makes her bend over until her back is tired.

These little black children have no toys in their hut, and no toy stores, but come outside and we shall find that Someone—the Friend of Little Children surely has been filling their world with playthings for little black children: long narrow palm leaves which float on the river like tiny canoes, little round nuts for cups to play house with, bamboo bark to build little houses. God has packed his world full of things for the little black children, but the black father and mother do not let Rustling Grass and Lazy Legs play very long.

Secretary C. M. Yocum captures a monkey in Congoland

o, they do quite hard things when they still young. Lazy Legs helps set traps atch the wild animals which they eat; ie climbs trees and helps gather the y sap of India rubber, while Rustling ss gathers firewood and learns to plant s and care for vegetables. But all the , morning, noon and night they see ething in God's beautiful world to be ıid of—in the pretty twigs, in the wings he birds, in the vegetables and leaves, right in the doorway of the tiny hut. ays afraid that something will hurt n!

low I wish they knew there is nothing ear, and that in God's world each tree each bird and each leaf and each tle breeze is whispering over and over: od is good!" "God is good!"

Program for Junior Department

Rebecca Scott Burgess and Mildred Ozbun

Theme—"Winning the World for ist."

Aim—To create in the minds of the iors a desire to share their knowledge Jesus with the boys and girls of the go and to help in winning them to ist.

Pre-session—For the early-comers have the table old WORLD CALLS and any y material which you may have con- ning the Congo. Also have a map of rica on which has been pasted pictures a few of our missionaries. A few re- rks about each of them will be of in- est.

Quiet Music—(Play reverently "Have Thine Own Way, Lord." No. 173, *American Church and Church School Hymnal.*)

Call to Worship—(Read in unison) O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Hymn—"I Love To Tell the Story." (First and third stanzas. No. 261, *A. C. and C. S. Hymnal.*)

Prayer—(By supt. or a teacher) O God, our Heavenly Father, thou dost speak to us in so many ways and we are not always listening. Out of all lands boys and girls cry unto thee for help. How can they be helped save as we, thy children, hear their cry and answer it? Thou art calling to us out of the need of thy people everywhere and especially today the need of the boys and girls of the Congo. Teach us to listen to thy voice, dear Father that we may not refuse to help when we are called. We ask it in Jesus' name. Amen.

Scripture—Colossians 3:12-17.

Statement—(By supt.). Today a few of our Juniors are to present a pageant which will show us how we can help to lead the boys and girls of other races to Christ.

Pageant—"Helping to Win the World for Christ."

Fellowship Period—(Birthdays, visitors, new pupils, etc.)

Offering—(Use regular offering service.)

Closing Hymn—"Let the Words of My Mouth."

Helping to Win the World to Christ

(A brief pageant)

THE number taking part in this pageant will depend on the size of the department. Six or eight or ven ten are suggested for both the mes- ngers and the natives.

Things to have on hand are the cos- mes for the natives which may be made om black cheesecloth, costumes for the essengers which may be made from ite cheesecloth, Bibles and candles or osses for the messengers. If this pag- nt is given in the morning service the osses will be used, if at night the ndles may be used. It is suggested at this pageant may be given at the ening service of the church in addition being used in the department.

All that is necessary for the stage set- ng is a large cross. The little crosses at the messengers carry in their hands ay be made from stiff white cardboard. he costumes are just long, simply made, bes.

The songs to be used in connection ith this pageant are taken from the *merican Church and Church School ymnal.* They may be sung by those tak- g part of messengers, by a quartette, or y a small chorus of the Juniors. The uartette if used should be older young eople. The messengers sing "We've a Story To Tell the Nations" regardless of who sings the other songs.

Stage setting—Cross in the center of the platform. Nothing else.

Before the pageant begins those dressed in black will be placed in different parts of the room, preferably the back part. They are representing those who have not yet heard the story of Jesus.

The messengers walk slowly down the aisle with the open Bible and carrying a cross. (There should be at least three or four feet between each one.) As they march, the song "We Come, We Come Like the Hosts" is sung. (*No.* 259, *first and third stanzas.*) By the time the last one is on the platform, those singing should be nearly through the song. (Indefinite arrangement on platform.)

The messengers then sing, "We've a Story To Tell to the Nations." (*No.* 338, *first, third and fourth stanzas.*) After this song the messengers leave the platform, moving in opposite directions and walk up the aisles to where the natives are. They go slowly while someone sings "Christ For The World We Sing" (*No.* 327, *second and third stanzas*). Each messenger finds a native and starts back toward the platform, showing the open Bible and leading him to the Cross. (They should be careful in returning so all will not arrive at once.) While thus leading the natives to the Cross someone sings, "Coming, Coming—Yes They Are" and should finish as the last reaches the stage. (*No.* 333, *first and third stanzas.*)

When all have arrived they form a circle around the Cross, (alternating black and white) and sing "Let The Story Go Round The Earth" (*No.* 339, *first, third and fifth stanzas.*) Each messenger then takes his follower and goes off stage and up the aisle while the pianist plays suitable music.

Yes, the boys play leapfrog in Africa, and are not hampered by clothes

Program for Intermediates and Seniors

By K. B. Meade

Theme—"Building the Church Abroad."

Aim—Through worship and story to inspire the young people to give their money and themselves to the task of building the kingdom abroad.

Approach to Worship.—"Jesus Calls Us." (To be played through once on the piano, slowly and with a devotional spirit.)

Call to worship—Psalm 22:27, 28.

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations."

Hymn—"The Whole Wide World for Jesus."

Opening Prayer.—(Brief invocation with theme in mind.)

Responsive Scripture Reading: Luke 15:4-7.

Leader—"What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Group—"And when he hath found it, he layeth it on his shoulders, rejoicing."

Leader—"And when he cometh home, he calleth together his friends and his neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost."

Stanley Weaver attempting to hush the cries of a husky infant at Bolenge, Africa

Group—"I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."

Luke 24:45-48

Leader—"Then opened he their mind, that they might understand the Scriptures."

Group—"And he said unto them, thus it is written, that the Christ should suffer, and rise again from the dead the third day."

Leader—"And that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem."

Group—"Ye are witnesses of these things."

Acts 1:8

Leader—"But ye shall receive power, when the Holy Spirit is come upon you. And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth."

Hymn—"To The Work."

Story—"Seek and Ye Shall Find."

Hymn—"O Zion Haste." (1) Play music slowly. (2) Give Hymn Story. (Page 55.) (3) Sing entire hymn.

Offering—(Instrumental music.)

Benediction—II Cor. 13:14.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

Seek and Ye Shall Find

By ETHELDA ENO MILLBURN

"THE missionary is coming," O what joyous news. It was a long way to the village of straw huts where a mission station was in charge of a native evangelist, but it was the nearest place that could be reached at all by the little old woman of our story. She had often heard of the white missionaries whose faces beamed with Christian love crowned with faith, hope and charity. O how she wanted to see one—only just to see him and hear him tell about God and the beautiful way of Christlike living. She, like others in those countries, dark with fear and superstitions, felt that there was something about a missionary that she must see and hear before she could accept the religion, or before strength in the new faith could actually grow.

She was eighty-three years old, so her steps were weary and slow over the paths that were muddy and hard to travel. The route led through a dense forest and tall grass which was so thick that the steps of a strong man would be necessarily slow, yet with an ardent spirit of determination, she pressed forward day after day with other members of her family and friends who accompanied her, until she reached the little hut in the village which took the place of a mission church.

As she and the other members of the group drew near, they noticed that all was silent, "What has happened? Has the missionary failed to come?" The native evangelist stood without and greeted them as they came to the little door in the side of the hut.

On hearing that the missionary had already delivered his message earlier in the day, without waiting for further explanation she sat down on the ground and wept bitterly, for she thought the object of her long tiresome journey was not to be realized. The native evangelist, Iso Mark, for that was his name, undertook to console her but it was all in vain. Finally her daughter-in-law, Inkato, who was one of the group, explained the great longing of her mother's heart. "O" said Iso, "wait here." He disappeared and in a few minutes returned with a queenly looking white woman who had that sweet spiritual face

Approach to mission station at Bolenge, Africa

hich the little old woman had heard
uch. She was the missionary's wife
. Bolenge.

le missionary sat down on the ground
le her guest and told the wondrous
y that the native woman had so
ed to hear—the story of Jesus and his
for the world. She went further
told her that all Jesus asked for
was that we love and serve him by
ng and helping our neighbors.

ot a word of the story was lost as
missionary poured forth its golden
ises and hopes. As she finished, the
lady looked up with tears of joy which had replaced those of sorrow and disappointment and said, "Now I can always be happy."

As the old lady was so feeble and her body was exhausted from the long tiresome journey to the village, a room was provided in one of the mission huts for her and those who had come with her. Here they remained for several days.

When she and the other members of her family returned home, it was with a new purpose and a new hope—that of making a Christian home, and to do their part in kindling the fire that was to enlighten the natives in their part of Congo region with Christlike living.

"O Zion Haste"

Hymn Interpretation

By ETHELDA ENO MILLBURN

N THIS sincere message with its majestic touch and appeal, akin to those of the Psalms, Mary A. Thomas has weyed to the world her thorough knowe of the conditions in the mission fields has tactfully pictured the responsibilof the Christians in putting forth their atest effort to stamp out the ignorance l fears of those who do not know Christ his love.

In taking up this hymn stanza by nza, we can better get the fullness of meaning that was in the heart of the ter. At first she sets forth the call the church as though she would only nind her of the commission which Christ bestowed upon her, to seek earnestly spread the gospel of Christ with its otherly love to the whole world and ng salvation for every soul.

O Zion haste, thy mission high fulfilling,
To tell to all the world that God is Light."

t as she hastily proceeds to picture the adful woes of thousands her conseated heart is revealed to us and one can in its deep recesses, its burden for the uls who live in darkness with no knowge of Christlike living.

Behold how many thousands still are lying,
Bound in the darksome prison-house of sin."

hen she sets forth the duties of the urch in, first, that of sharing its loved es with Christ that he might have mesngers to carry his Word of Love to the orld; second, that of giving generously silver and gold to supply the needs of ose in his service. Those of the church's embers who give most, proportionately, ve a greater appreciation of the spiritl gifts. They are the ones who respond ore readily to the call of further selfcrifice,

Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way."

To crown their gifts the Church must pray for the victory. The saving of souls from sin is to make us rejoice, for which blessing we have a right to pray only after we have given of our own blood and material wealth. As if she feared her message would fail in its mission the author sounds the note of warning to those who neglect their duty,

"He comes again; O Zion, 'ere thou meet him,
Make known to every heart his saving grace,
Let none whom he has ransomed fail to meet him,
Through thy neglect to see his face."
(This stanza is omitted from many hymnals, though it is full of meaning.)

Then at last as if she longed to leave a parting injunction to the church the chorus bids us to publish Christ's redemption and to help release the world from sin.

The strong and stately tune of James Welsh, emphasizes each word, adding an emotional appeal to the clear declaration in the hymn.

Program for Young People and Adults

By Ray Baker, Earnest Ham and Loren L. DeWitt

Theme—"Building the Kingdom Around the World."

Aim—To teach the people that they are responsible for the building of the kingdom in their community, their state, their nation, and in the uttermost parts of the earth.

Prelude — (Instrumental) — "From Greenland's Icy Mountains," (No. 334, *American Church and Church School Hymnal.*)

Call to Worship—"The earth is Jehovah's and the fullness thereof; The world and they that dwell therein." Psalms 24:1.

Hymn of Praise—"All Hail the Power of Jesus Name," (No. 141, *A. C. and C. S. H.*)

Prayer of Invocation—(Brief. Asking God to bless this service and his servants in every land, and their work in building Christ's church. Especially mention Africa.)

Scripture—(Read responsively or by one person) Isaiah 61:1-9, Matthew 28:18-20, (No. 19, *A. C. and C. S. H.*)

Hymn—"We've a Story to Tell to the Nations," (No. 338, *A. C. and C. S. H.*)

Special Message—*Building for Christ* (Outline for a short talk).

Introduction:

A—The Blessings of Christianity.

B—To withhold such blessings is ingratitude.

I. Our Commission to Build.
1—Christ's command, "Go ye into all the world, and preach the gospel to the whole creation."
2—Some accomplishments. (Mention the work in Africa.)
3—The great uncompleted task.

II. Our Opportunity to Build.
1—Partners in a Divine plan, "Ye are my witnesses—"
2—Certainty of final victory.

The proud possessors of cards from Sunday school are the envy of their less fortunate playmates. Miss Goldie Wells has charge of this group in Mondombe

III. How We May Build.

1—Through prayer.
2—Through material gifts.
3—Through giving self.

NOTE: Search WORLD CALL, *Survey of Service,* and elsewhere for source material for this talk.

Offering—Soft instrumental music while offering is taken, "I Gave My Life For Thee," No. 163, *A. C. and C. S. H.*

Prayer—(For missionaries and their work in this and other lands, especially "Congoland.")

Hymn—"The Great World Task."

Class Session—

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

January 6: Our Heavenly Father

"The Hospital of the Resurrection of Hope," a hospital for lepers in Japan has demonstrated in satisfying manner to many a poor, suffering leper the pitying quality of the Heavenly Father's love. It was established by an Englishwoman who visited a Buddhist Temple much frequented by lepers and was moved with compassion as she saw their pitiful plight and learned that nothing was being done for them in all the land.

A man in the hospital says that twice in his life he has "cried tears from the heart." The first time when as a boy being examined for the navy it was discovered that he was a leper. The second time in the Hospital of the Resurrection of Hope when he realized that God was in him and was using him, a leper, a man as good as dead, to bless and cheer others. Tears of agony the first time, tears of a "passion of joy" the second time.

A young girl from the north of Japan wrote begging to be received into the hospital saying, "In all the world there is no place for me, and I must kill myself. Yet I have read about your hospital and it is Christian. Christians are those who have pity, and so I write again to beg you to take me in." This was her second request but the second answer was as the first, that the hospital was full but "wait." Instead of an answer to that letter the girl herself appeared having somehow managed the long journey of two thousand miles. An extra corner was contrived for her and she soon became one "of the Christians who have pity" which she shows in loving ministry to her fellow sufferers.

A Buddhist priest visiting the hospital asked to read the Book that taught people to render loving compassionate service as was being shown there.

January 13: Sin

Torchbearers in China gives us the story of two opium addicts of Shi-Shou, China. They were both old men and had been for many years slaves to the drug. Cheng Ting Chiah came from a family of high rank and great wealth but all had been lost and his body was torn with suffering which it was difficult for the drug to ease. His friend Koh, who owned the Opium Den where they daily smoked together, suggested that they go to the Gospel Hall and try to find help there. So they started attending the religious services regularly but always went straight back to their pipes. But they were interested and finally Koh asked the missionary if he might become a member. The missionary explained that no opium smoker could be received into membership. So old Koh tried to give up the habit but like sin in any form it was hard. Finally the pain was too great and to save his life he took his pipe. Again he pleaded with the missionary to be admitted into membership but the missionary refused unless the habit was broken saying it would be better to die fighting the vice than to continue in its power. Koh was determined this time to win and actually gave up his life, dying in agony but repeating constantly as he gritted his teeth and endured the suffering, "I'm pleasing Him."

Koh's struggle made a great impression on Cheng who still smoked his opium, needing to stop several times for a pipe in order to get strength enough to make the trip from his home to the Gospel Hall. When he applied for membership he received the same reply as Koh, so he set to work to free himself from the drug. He had continually been trying to give it up and lessening his pipes but smoking enough to get sufficient stimulant to get him to and from the services. The missionary promised that he would take him to the hospital for treatment and Cheng kept himself alive for six months until the next visit of the missionary and the promised help, in the hospital. When they started down the river in the missionary's little junk Cheng in his earnestness had taken never a single opium pellet with him. He suffered agonies and when the missionary thought he was surely dying said, "Cheng let us sing something." Cheng in his suffering had been repeating, "Lord, you must help me," and now he suggested his favorite hymn and tried to sing with his missionary friend. As they sang somehow new strength came to him and the pain grew less, Cheng grew stronger and both he and the missionary believe the hymn saved his life. During the river trip the longing for the drug was cured and a stay in the hospital brought new strength and health. And Cheng, the happiest of Christians, returned to his own town to preach Jesus who in marvelous ways could deliver from sin even as great as had been the sinful habit that had long held Cheng in its power. He had recognized his sin, confessed it, abhorred it, prayed for deliverance from it and had been set free. Cheng and Koh may well be counted as heroes of the faith.

January 20: Christ the Savior

A recent issue of *The Missionary Review of the World* tells the story of Crooked Neck Charlie who learned how Christ could save from sin. He had lived a wild heathen life, followed most of the vices of his tribe and was a strong devotee of the drug "peyote." This drug held him in captivity as strong as iron chains and brought the usual evil effects on mind and body. His life was full of wrongdoing.

Then, one day, Crooked Neck Charlie heard the voice of God, surrendered to him, and his life was marvelously changed. Face, appearance, habits all are changed and his transformation is one of the wonders at the Rainy Mountain Church. He is constantly bringing others to Christ and uses every opportunity to tell of the wonders of Christ's love. When his small daughter fell ill the "peyote" leaders came urging Charlie to let them give her the drug and to himself take part in a "peyote" feast which would surely make her well. But Charlie refused and in the presence of those disbelievers knelt in prayer for his daughter. The next day he carried her to the hospital and rejoices greatly in her cure. He believes firmly that the Christ who saved him from his life of sin has also restored his child to him. It is said that whenever opportunity is given him to choose a song he always asks for "Since Jesus came into my heart."

January 27: The Holy Spirit

Yi Sang-Jai of Korea was a well known aristocrat and scholar who incurred the displeasure of his king at the close of the last century. Without trial he was thrown into prison where he lead a miserable existence. But he had been permitted to take with him some of his favorite books. He had of course his books of Confucius and these he kept comparing with the Bible which he had also taken along. Some years earlier in America and elsewhere he had observed the special place of the Bible in Western life and had inquired until he found a copy of it in Chinese. Confucius and the Bible had much in common he decided as he studied through long days of solitary confinement. But the New Testament must be a special story, the story of a very wonderful person concerning whom Yi could not decide whether he was man or God. Finally his decision was that Jesus of Nazareth was "greatest of humankind," but divine he could not be!

The opening of the Japan-Russia war brought about the release of Yi Sang-Jai and he set forth to a quiet mountain home

prepare to teach and preach Jesus as understood him. But soon the police eared and ordered him to be locked When he inquired his offence they wered that they did not know but his jesty had said "off to prison." Yi pped up his books of Confucius and Bible and made ready to accompany m when they objected to his books. Yi isted that he had been allowed books prison before, but the officers said the er had been "No books."

The prison was a dismal place, a dreary nd of living. The first day passed in b monotony. Yi feared long confinent without his beloved books would ve him mad. On the second morning sat meditating upon the Christ whether not he was divine and longing that heart might find peace. In his disss he lifted up a corner of the reed t upon the floor and saw beneath it a tle red-bound book—The Gospel Acding to John in Chinese. He read it rough that day and said it was "like a breath of life" to him. The next day he read it through again and for thirty successive days, and as he read he knew that Jesus was divine. "Would you believe it," he said, "Jesus rose before me divine, the great Savior. I had been wholly wrong in my estimate of him."

Word came that he was free, and when he inquired of the officer why he had been arrested and why now he was set free, the officer replied that he did not know. And thinking it over Yi Sang-Jai was convinced that it was the guiding of God that had locked him up and the Holy Spirit, the Comforter, that had put the book under the mat that he might be brought to an understanding of Jesus. And until a year ago this "Greatheart of Korea" continued to be apostle and teacher to his own people. And always he believed and testified that the power of the Holy Spirit had brought him to the place of understanding. When he died a great national funeral was accorded him. (Retold from *Missionary Review of the World*, September, 1928.)

Brief Talks

on

Our Colleges and Board of Education

First Talk: Christian Education

"There is the love of knowing without love of learning; the beclouding here ds to dissipation of mind."—*Confucius.*

FOUR names are familiar to all Disciples of Christ: Thomas Campbell, Alexander Campbell, Walter Scott, rton W. Stone. These men were leaders what was known as the Restoration ovement. All were educated in well-own colleges and universities and three them were educators by profession. They nsidered ignorance to be the enemy of th and believed in the culture of both nd and heart. It was because these men re prepared by their years of study and ught in great universities that they re able to look beyond the barrier of ed and doctrine to the direct and simple ching of the Gospels.

Disciples believe in Christian education. ey believe in colleges organized and pported by groups of people within the otherhood. They support twenty-nine h institutions in sixteen or more states well as in Canada, Australia, and on mission fields. Thousands of young ple are being trained for the ministry, mission fields and for Christian teach- in these schools. Over sixty per cent the students in our colleges we are told, from Disciple homes, so these trained ng people go back to the home churches ed for the tasks that await them. ile they are in college they are in a istian environment and under Christian uence, in class and on campus. Many studying for the ministry and the field religious education, but these colleges provide excellent general education on evel with the state universities.

Second Talk: The College Founded by Alexander Campbell

Alexander Campbell was educated in Glasgow University in Scotland. He was a very great scholar himself and believed with all his heart in higher education for every man and woman. He thought that the way to make people see the beauty and power of simple New Testament Christianity was to send out teachers and preachers to present it with intelligence and zeal. These teachers must have proper and adequate training. He said, "All that lies between barbarism and the highest civilization, all that distinguishes the rude American Indian from the most polished citizen has been achieved by the learning, the science, the arts, the religion and morals which colleges have nourished, cherished and imparted to the world." In his home at Bethany, West Virginia, called "The Mansion," Mr. Campbell gathered the young men of the community and organized them into a study group, with the idea of preparing Christian ministers. This group became known as the Buffalo Seminary and it was the beginning of Bethany College, of which Mr. Campbell was the first president. He put into Bethany all his powers as organizer and educator. He believed that knowledge of the Bible was an important part of true education, that one could not be said to be educated without this knowledge, so the Bible was put in the curriculum at Bethany. It was the first time this had been done in any American college. Through all the years since its foundation, Bethany has held to the ideals of its founder. To the first modest buildings have been added many modern and beautiful structures. Some of our revered leaders graduated from this college. A. McLean, president of the Foreign Christian Missionary Society for many years, was of Bethany, and when he died he was buried in the cemetery of the college he loved, close by the graves of Alexander and Thomas Campbell.

Third Talk: How Our Colleges Are Supported

In the recently published *Survey of Service* of all our missionary and benevolent work, some very interesting and thought-provoking facts are given about the management, faculties and running cost of our church colleges. We are reminded that state, county and city schools are supported by means of arbitrary taxation. Church schools and colleges cannot be supported in this way, yet undoubtedly each state or section should be concerned about the particular college that serves its community.

The students in our colleges pay only a fraction of the cost of their instruction. Most of the colleges have more or less of endowment the interest on which provides another fraction of maintenance. The balance must be supplied by churches and individuals in the various states. To make full cooperation in this endeavor as easy and effective as possible is one of the functions of the Board of Education of Disciples of Christ with headquarters in Indianapolis. It receives the contributions from the local church budgets and from special offerings made on Education Day, the third Sunday in January, and distributes them to the institutions according to areas agreed upon, unless otherwise designated by the donors. Unlike the colleges of many other communions, there is not sufficient endowment in any of our institutions to take care of the expense entailed. The churches must supplement the permanent funds, so that the best in the way of faculty, equipment and maintenance may be assured.

Fourth Talk: "Handling Aright the Word of Truth"

"Everything I am and have I owe to my college," said a minister to his congregation one morning. This particular minister was a brilliant speaker, a man of deep devotion and culture, greatly beloved in the entire community and somewhat of an authority in the field of religious education. A man in the congregation was heard to say, at the close of the service, "I take off my hat to his college!" Our three hundred and seventy missionaries in foreign fields, our missionary workers here in the homeland, thousands of ministers of churches and religious education leaders pay tribute to their colleges in some such expression as this minister used. This generation and the generations to come demand the best trained men and women to be their leaders in religious education. Our colleges must be equipped to give this training. Without the help of the people who form the membership of the churches, this necessary equipment and maintenance cannot be had. That they may be informed Education Day is observed in January.

Indiana Welcome Day

By EFFIE L. CUNNINGHAM

NOVEMBER 16 was Indiana Woman's Christian Missionary Society Welcome Day to the United Christian Missionary Society.

The first consciousness of the waking hour of that morning was rain, pouring rain. This downpour continued without cessation for all the morning. Would the day that had been looked forward to with eager anticipation be spoiled? The moment one entered the door of the Downey Avenue Church, Indianapolis, where the meeting was held, there was assurance of an unusual meeting. By 10:30 o'clock the church was full, with people standing around the edges. Some of the Indianapolis folks were a little late, but most of those from out of the city (and they were there from every district in the state) were on time, especially the delegations from Evansville and Vevay, the first driving almost two hundred miles that morning the other driving over one hundred miles.

Indiana Welcome Day was one of those rare occasions that cannot be described—it had to be experienced. The word has yet to be coined that can define the meetings which are given us now and then, meetings that fairly tingle with spiritual interest and life and power. Such was the Indiana Welcome Day.

The Missions Building has a very special place in the hearts of our church people of Indiana, and there is deep appreciation of the blessing it brings to our state for this building to be the home of our United Christian Missionary Society. There is earnest desire to find the joy of increasing fellowship in the work for Christ through the United Christian Missionary Society.

Mrs. Case, president of the Indiana Woman's Christian Missionary Society presided and gave the word of welcome. The devotional period was lead by the vice-president, Mrs. E. W. Taylor. Messages from around the world were brought by missionaries from most of our mission fields. Thought-compelling and heart-searching addresses were given by Miss Daisy June Trout and W. A. Shullenberger. Immediately after lunch there was a WORLD CALL playlet directed by Mrs. L. Madge Smith. Then came the roll call by districts and the processional to the Missions Building. The processional led by V. P. Brock sang "Lead On, Oh, King Eternal." A most interesting feature of the day was this visitation to see the United Society in its new home. As the visitors went from floor to floor of the Missions Building they gave their welcome in song:

We are here from Indiana with a welcome song for you,
It is full of loving greetings and with wishes good and true;
We are glad to have you with us and for all the work you do—
It's for Christ and we'll help too.

Yes we're here from Indiana,
Our good state of Indiana,
And a pledge for help we bring,
To our Christ, our Lord and King.

Here's to Missions Building,
Our good Missions Building,
Home of mission work and workers dear;
Full of grace and beauty,
All so true to duty,
Spreading truth for all the world to hear.

The Way to Better Understanding

By NELLIE T. FULLER

THE seventeenth annual meeting of the Interdenominational Council of Spanish Speaking People in the United States was held this year at Pomona College, Claremont, California. It was attended by representatives and workers of eleven boards who are doing work among the Spanish speaking people in the United States.

Claremont was a wonderful place in which to meet, being a Christian college town with a very fine spirit. Think of a town of three thousand residents, and one thousand students with one church composed of representatives of twenty-six different communions and all loving each other.

We were very fortunate in having two representatives from the United Society in attendance, Miss Mary Campbell of the home department and A. F. Wickes of the church erection department, who gave a fine talk on church and community house architecture at one of the luncheons. There were two notable addresses the first evening, one on "Christian Principles and Race Relations," which helped us to see how far we have yet to go to be really Christian, the other on "The Place of Religion In the Life of Today," by Dr. Brooks of the college, which helped us all to see the real vital things of religion, and fed our souls. He said, "We can't miss it, if one has real religion, we see it in his face and know it because we like to be with him."

Thursday morning we had the report and discussion on religious education and leadership. One of the forward steps in interdenominational cooperation is to be the establishment of a school in New Mexico for the training of young Mexican pastors to fill the rapidly growing need. Our own communion is not taking part in this since it is in a section where we have no work. Another forward-looking plan is to obtain the use of a broadcasting service in some convenient location to broadcast Spanish services. Some of this is already being done in Los Angeles and San Antonio, but there are immense possibilities. The priests may forbid the reading of the Bible and the attendance at Protestant services, but no power on earth can prevent what comes into our homes over the air. This would also benefit Mexico immensely. A committee was appointed to see what could be done. Here is something for the man looking for a real investment that will bring great returns.

In the afternoon we had an address by Alberto Rembao of New York, director of the Spanish Bureau, Foreign Language Information Service, followed by a free discussion of many of the things that are bothering our Mexican friends. I have never attended the meetings of this council for perhaps five or six years, and the difference attitudes of the Mexican people and the frank and open discussion were most noticeable. We seem to have gotten the confidence in the meantime, to such a degree, that they were perfectly frank, and told us our faults as they see them. This is a most hopeful sign. It took some courage for Mr. Rembao and others to call attention to the average American superiority complex, but it meant to those who can see beneath the surface, that we are on the way to understanding helpfulness.

Later there was discussion of the real purpose of the council-comity and how best it can be achieved, and it is a joy to note that it is working better all the time. No need to step on each other's toes, since there is so much unoccupied territory. Much stress was laid on the fact that Mexicans are now found in nearly, if not every state of the Union, with large populations in many cities which are not being touched at all. Mr. Cornelius made our hearts burn as he told of just one of the in St. Louis, where our own board was for years, but could do nothing. Look out on the fields, they are indeed white unto the harvest.

One of the home missionary secretaries told of a plan which his board had followed with great results in interesting people in their home missionary project and that is to take a personally conducted party to visit some of the home work, each one paying his own expenses. Once they had seen for themselves the needs and the efforts being made to meet them, they became vitally interested and ready to support them. All home missionaries know that much of their help and support comes from those who have seen the work.

Why not plan a trip to some of our home institutions—Mexican Christian Institute, San Antonio, Japanese Institute Los Angeles, Jarvis Christian Institute Hawkins, Texas, or some of the others. When you take your next trip let it have a real purpose, it's so much more fun.

A greeting has just been received through President F. W. Burnham from the youth of New Zealand addressed to the youth of our churches in America.

The Next International Convention

THE committee on program and arrangements for the International Convention of 1929 met in Indianapolis, Wednesday, November 21, 1928.

It was a preliminary meeting of this committee for the purpose of making tentative arrangements and mapping out a skeleton program for the next convention, which will be held in Seattle, Washington, August 7-14, 1929.

Much discussion was given to the question of the type of convention program which would best meet the needs of the people and the church. The conventions of recent years were carefully reviewed and freely criticized. An honest attempt was made to see whatever weaknesses the conventions have had and to avoid them in the next one. Likewise, the committee was equally anxious to discover whatever strength there was in the programs of recent years in order to utilize that strength more fully in the Seattle convention.

Earnest thought was given to the selection of a theme of the next International Convention. After many suggestions and much discussion it was finally decided to build the program around the central theme of "Glorifying the Ministry." Perhaps subsequent meetings will change the phraseology of this theme but the central thought will not be changed.

In view of the fact that we are soon to launch the great pension system for our ministry, and in view of the fact that there is need today for encouragement of the men who are working at the local task, particularly the young men who may be looking to the ministry, it seemed especially opportune to make this great theme the center of all that is said and done at Seattle.

So a committee was appointed and the tentative outline of subjects to be discussed on the different days of the convention was made, but inasmuch as these are still subject to revision it will be better to wait until later to make definite announcements.

Cleveland Kleihauer, minister of the University Church in Seattle, is chairman of the general committee on entertainment for the convention and by virtue of that fact it was suggested that his name be added to those of the Committee on Program and Arrangements.

Representing the International Convention are Harry H. Rogers, president and Graham Frank, secretary. The United Christian Missionary Society is represented by C. M. Yocum and Miss Alma E. Moore, the Board of Education by H. O. Pritchard, Association for the Promotion of Christian Unity by H. C. Armstrong, Board of Temperance and Social Welfare by Alva W. Taylor, Pension Fund by F. E. Smith, State Secretaries' Association by John D. Zimmerman. The committee organized by electing H. O. Pritchard chairman and J. D. Zimmerman secretary.

What's Happening at Our Homes

AT THE Emily E. Flinn Home, Marion, Indiana, the guests enjoy each Sunday a Bible lesson over the radio, and make an offering afterward. A prayer service is also held in the home, sometimes with an outside leader but more often conducted by themselves, and is well attended.

In October a group of women conducted an interesting missionary meeting at the home and later served a dinner for the guests there. Other visitors were Miss Josepha and Miss Stella Franklin who have spent many years in India. October 25 a number of women from the Cowen Christian Church drove in on a large bus and unloaded many baskets of good things for a dinner, in addition to a donation of provisions for future use. Other donations for the month were a barrel of canned fruit from Middletown and one from Hillsboro, Indiana.

The Home has been saddened by the death of two of the guests recently: Miss Sarah Whaley, who came to the Home last March, and Mrs. Mary Loos, widow of C. Loos, Jr., who was active in the church in Dayton, Ohio, for many years, and who was a son of Charles Louis Loos, Lexington, Ky., of honored memory. Mrs. Loos had been in the Home only two days and was taken suddenly, as others of her family have been.

The Board of Supervisors, as well as all others connected with the Home at Marion, are regretting the resignation of Miss Glen Harter as secretary of the board, on account of her removal from the city. She has served since its organization seven or eight years ago, and will be greatly missed.

The Thanksgiving dinner at Florida Christian Home was provided by Edwin Gould of New York and included turkey with all the "trimmings." Donations for the month included homemade cakes from a class at Central Church, Jacksonville, boxes of preserves and jelly from Loyal Woman's class, Columbia, South Carolina, and from a woman's class, Fort Myers, Florida; canned goods from First Church, Ocala, and from women of the church at Aberdeen, Mississippi; five gallons of honey from the Horton Apiaries, Winter Haven, and a box of new clothing from Mrs. L. L. Randolph of Ripley, Mississippi.

Miss Alice Hardy, who entered Havens Home, East Aurora, N. Y., from Buffalo some years ago, and was transferred to the Florida Christian Home, Jacksonville, Florida, when that home was opened, passed away November 15 at the Florida Home.

Mrs. Frances M. Carvin has presented her resignation as superintendent of the Florida Christian Home, Jacksonville, to become effective January 1, 1929, or as soon thereafter as her successor can be installed. Mrs. Carvin has rendered loyal service to the Home but has been greatly handicapped by ill health during the last two years.

If the old saying, "A friend in need is a friend indeed," is true, and it is, E. E. Linthicum of Birmingham, Alabama, and J. S. Dearing, of Colorado Springs, Colorado, are certainly friends of the Southern Christian Home in Atlanta. That home has been making a heroic effort to finish and furnish its new building for occupancy this winter. Just when the hearts of those charged with the responsibility for the completion of this work were growing a bit fearful, these two good men came to the rescue. Mr. Dearing's gift was $2400. He said, "I helped to house the children in Colorado by a gift to the Denver building fund; now I want to help provide a home for the children in the south. We must take care of the children." This is not Mr. Linthicum's first gift. He has been a generous friend of the Atlanta Home for years. This gift was made "when a fellow needs a friend." These contributions do not finish and furnish the Atlanta building by any means, but they have brought relief.

Mrs. Sarah Louise Lewis, Christian Home for the Aged, Jacksonville, Illinois, died November 12, age 85 years. Mrs. Lewis was born near London, England, in 1843. She entered the home from Philadelphia some years ago.

Mrs. Mary L. Wharton, widow of Joseph B. Wharton, passed away November 24 at the Christian Home for the Aged, Jacksonville, Illinois, having entered that Home May 26, 1928. She was 86 years old. Mrs. Wharton was a charter member of the board of supervisors of the home at Jacksonville.

George H. Hume, a resident of the Northwestern Christian Home, Walla Walla, Washington, for several years, passed away at that Home November 27.

The family of the Colorado Christian Home has been afflicted with an epidemic of flu. Nearly the whole family was down, necessitating the employment of two nurses. We are thankful that there has been but one death.

Not those elate upon the mountain height
Of His transfiguration who declare
Their will to rear crude tabernacles there,
Are worthy liegemen in the Master's sight.
True ministers of grace are those who dare
Descend with Him into the irksome night
Below, where blind souls whimper for the light,
And tortured bodies wait their healing care.
Not weary sleepers in Gethsemane,
Who wake to flee from sin's pursuing host,
Then go a-fishing back to Galilee—
But those who labor though the cause seem lost,
To spread abroad the flames of Pentecost,
Shall find in Christ—peace, after victory.

For Gilt Edge, Permanent Investment

with

Dependable, Semi-annual Income

and

Safe Method of Administering One's Own Money

No loss by fire, storm, vacant property or crop failure

BUY 6% LIFE ANNUITY BONDS

Issued by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building -:- Indianapolis, Ind.

BETHANY COLLEGE

Founded in 1840 by Alexander Campbell

Consecrated to the Highest Ideals

Trains for the Largest Service

For information write: F. H. Kirkpatrick, Bethany, W. Va.

World Day of Prayer

February 15, 1929

Theme: "That They All May Be One"

THE urge for unity and the spirit of *oneness* are finding many expressions in our age. Many groups are today working together in unity of effort which twenty-five years ago had neither interest in nor opportunity for cooperative endeavor. Such unified efforts are greatly intensifying the spirit of fellowship and strengthening the work of Kingdom-building. The highest and most meaningful expression of Christian unity is in the prayer activity of the Christian Church.

It is significant that the theme for the World Day of Prayer this year is, "That They All May Be One," especially since this follows so closely upon the Jerusalem Conference in which the spirit of oneness was so clearly evident and from which there goes forth an ever-deepening sense of Christian unity permeating the whole Church. It is no wonder that these Christian representatives face to face with the possibility of Christian unity uttered the following words of conviction and sent forth a call to prayer: "The task before us is beyond our powers. * * * We desire to call for a greater volume of intercessory prayer."

The testimony of the Chinese girl expresses uniquely the reason for the exercise of prayer, "Little prayers, little power; much prayer, much power; no prayer, no power." The "much prayer, much power" is the urge for the World Day of Prayer, a day when in *oneness* of spirit a great volume of prayer in the interest of the Church of Christ throughout the world shall ascend to Him to claim the promise, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

All supplies for the World Day of Prayer may be secured from your church headquarters, as follows:

Program, "That They All May Be One," $1.75 per hundred.

A sheet of Suggestions for Leaders, free with supply of programs.

Attractive World Day of Prayer Poster 10c each.

World Day of Prayer Seals, to be used on correspondence, 25c per 100, $1.75 per 1000.

Electrotype of the seal may be had for $1.00 for use in printing.

"Call to Prayer," free when ordered with supply of programs.

Uniform Lessons for the New Year

It is the purpose of this house to serve its friends in every way possible. For that reason it has steadily improved and increased its line of publications.

For the use of schools which prefer a single lesson topic for the entire school, we offer a new line of Bible School literature which we are confident will be welcomed by many schools.

This literature is known as the Strictly Uniform Lesson Series. It is not intended to displace the Group-Uniform Lessons, which provide an advanced program for the schools that can use them. It is intended for schools that have a preference for complete uniformity.

The entire line of material, from the primary to the adult classes, treats the one lesson topic assigned by the International Lesson Committee. There are no substitutes or editorial modifications. These are strictly Uniform Lessons.

In the preparation of the comments and teaching suggestions our lesson writers and editors have been careful in providing lessons that would help the teacher and the pupil to a fuller appreciation of the Word of God.

Ask for samples

Christian Board of Publication

St. Louis, Mo.

New State Secretary

BRUCE NAY, pastor of the church at Fitzgerald, Georgia, for seven years, has been called by the Georgia State Convention to become state secretary-evangelist of that state, succeeding John Wood of Winder, who has served as secretary for many years. The home department of the United Christian Missionary Society provides a part of his salary.

Mr. Nay was born and raised in Kansas and is a graduate of Johnson Bible College. He has preached eighteen years in the south, and has been active and popular in religious, civic and educational circles and is the unanimous choice of the churches of Georgia for this important post. His headquarters will be at First Christian Church, Atlanta.

A Tribute to Our Congo Work

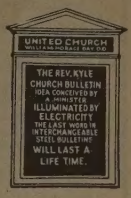
CHARLES D. BONSACK, general secretary of the General Mission Board of the Brethren, with headquarters in Elgin, Illinois, is at present in Africa visiting the work of his board in Nigeria, and has attended the West Africa Conference at Kinshasa. While in that locality he took a trip up the Congo River and writes as follows about his visit to our mission stations:

"We have just returned from a very pleasant visit to Bolenge and Coquilhatville and I feel like recording a few of our impressions of the splendid work being done by your faithful and efficient workers.

"Being very much interested in indigenous work, I was most favorably impressed with the progress in this direction at Bolenge, where larger responsibilities are being placed upon the native church and Christians. There were about 400 present at the morning service and all was directed by the native pastor and officers of the church, including the communion

This Bulletin for Your Church

—to build attendance.
—to increase interest.
—to stimulate life in every church activity.



Complete with Steel Letters, $59

20,000 Winters' DeLuxe Bulletins are doing exactly that in all parts of the United States and Canada. Our prices are one-third to one-half lower than competing lines. Use the coupon for free illustrated catalogue and detailed information.

SEND NO MONEY—all Winters' Boards are shipped on approval.

Steel sign section and letters are also sold separately, with blue prints and instructions from which any church member can build the cabinet at a great saving.

H. E. WINTERS' SPECIALTY CO.,
461 Pershing Ave., Davenport, Ia.

☐ Please send me your free illustrated catalogue.

☐ Send me details about sign section and letters offered separately.

Name _____

Address _____

City_____ State_____

Announcing

The Publication of

The Spiritual Message of Great Art

BY F. D. KERSHNER, M.A., LL.D.

Dean of The School of Religion, Butler University

From the greatest and most superb collection of religious art in existence, Dr. Kershner brings a spiritual message which is an inspiration to pastors, teachers, Christian workers, and lovers of art.

Though scholarly in its treatment, the text is not technical. In a charming style the author sets down the ideas that six great Italian artists have tried to embody in their works, and shows how their surroundings, companions, and even events in their lives are reflected on the canvas.

The twenty-six illustrations are taken from photographs of the originals, which the author secured on his visits to the collections and galleries in Europe. These greatly help the reader to an appreciation of the interpretations.

The book is a stimulant to the ever increasing use of pictures in religious education. The difficulties, influences, and ideals of these giants of brush and chisel, are of vital interest and a great inspiration to all religious workers. A wonderful gift for Christmas.

Price, $2.00 postpaid

Meigs Publishing Company

Indianapolis - - - - - Indiana

CALIFORNIA CHRISTIAN COLLEGE

Offers training for religious vocations and Christian lay-leadership, as well as training of high standard in arts and sciences.
Coeducational. A.B. Degree and Music Diploma offered.
Faculty of twenty-five thoroughly trained men and women
Excellent Dormitories and Dining Room service, with cultured Christian atmosphere prevailing.

Southern California, among the orange groves and near the mighty Pacific, is a wonderful place in which to study. Enrollment for full semester, 1928—380 students from many states and four foreign countries.

Send name and address for our free, monthly pictorial and news bulletin, "The Collegian." Catalog of courses, with tuition and dormitory costs, free on application to President Arthur Braden, Ph.D.

Registration for next semester, Saturday, February 9, 1929

CALIFORNIA CHRISTIAN COLLEGE
"Where Education rightfully includes Religion"
4133 Marathon Street, at Vermont Avenue **Los Angeles, California**

service. All was so seriously and impressively managed, and with such perfect order, that it was most refreshing. We have never seen a more orderly or reverent service, where the congregation seemed to understand all the implication of what they were doing.

"Monday morning we visited the whole station and were pleased to find the thorough way your workers go about their work. We were particularly impressed with the splendid work of the hospital under Dr. Barger's practical and wise leadership. His grasp of the situation, his tactful use of natives, his use of potions and hot baths, such as natives can easily apply in their own home. All records are carefully kept by natives in a most thorough way.

"There were about fifteen in our party and we were well cared for. It was a visit long to be remembered."

Echoes From Everywhere

(*Continued from page* 50.)

time left San Antonio for Mexico City. This has been inaugurated as a permanent part of mail service. Letters now reach New York City in three days, instead of six, cutting the time in half. The postage is thirty-five centavos, Mexican money, or 17½ cents American money.

W. A. ROSS.

Mexico City.

New Teacher at Ginling Enthusiastic

The only new foreign teachers who were in Ginling College, the union college for women in Nanking, China, October 24, when the public reception was given to them and the new Chinese teachers including the president, Dr. Wu, were Miss Fosdick, sister of Harry Emerson and Raymond B. Fosdick, and Miss Julia C. Warren, daughter of W. R. Warren. In personal letters Miss Warren writes of her great delight in the eagerness and responsiveness of her students, the friendliness and ability of her colleagues, the beauty of the buildings and surroundings, and the Christian idealism of the institution.

The dire need of all that Christ can mean to China is painfully revealed when teachers and students, by twos and threes, go on visits of helpfulness into the homes of the people. The Y. W. C. A. of the college is a splendidly effective organization, as could be expected when it is realized that the students are the finest graduates of Christian high schools throughout central and southern China.

Faithful Through The Years

For twenty-four years George O. Foster, registrar of the University of Kansas at Lawrence, has taught a Bible class consisting largely of women students in the university. The enrollment has exceeded one hundred each year for several years. Just recently this class has presented a set of chimes for the pipe organ of the church at a cost of $1,000.

Friendly Chinese Government

Reassuring evidence of the friendliness of the Chinese government toward Christian missions appears in the recent courtesies shown to the ladies of the Ginling College faculty by the wives of the highest officials of the government.

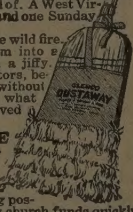
Mrs. Chiang Kai-shek, whose husband was commander-in-chief of the victorious Nationalist army and is now provisional president of the Republic, Mrs. C. T. Wang, wife of the minister of foreign affairs, and other prominent women, have made calls at the college that were indications of personal interest as well as official friendliness.

When the college faculty attended a formal tea at the President's mansion they were received with especial courtesy culminating in President Chiang's intro-

RAISES $10.00 FOR CHURCH *in 11 minutes*

Mrs. Seawell of Missouri found DUSTAWAY—the amazing mop innovation—the greatest money raiser ever heard of. A West Virginia auxiliary raised $276 with it—and one Sunday school class made $60 in one week.

DUSTAWAY sells everywhere like wild fire. Has 13 novel features. Makes broom into a mop in one minute. Washes out in a jiffy. Gets into hard places, under radiators, between banisters, etc. Holds dust without oil. No metal to scratch. Exactly what women have always wanted. Approved by Good Housekeeping Institute!



Test Sample Sent FREE

Send for a test sample of this clever work-saver – FREE on request to officer of any recognized church society. A two minute test will show you tremendous money-raising possibilities. Our special plan increases church funds quickly without investing one penny. Write for sample today to

GLENCO PRODUCTS CO., Dept M892, Quincy, Ill

ORGANS BILHORN FOLDING Chicago

207 N. Wells St.

100,000 Sunday School Workers Yearly Depend on

PELOUBET'S Select Notes

(55th Annual Volume)

AMOS R. WELLS, Litt.D., LL.D.

BECAUSE—It is supreme in scholarship, interest and true helpfulness and it is adapted for all grades. Prepaid $2.00.

A DAILY DIGEST OF THE SUNDAY SCHOOL LESSONS

AMOS R. WELLS, Litt.D., LL.D.

For Bible Classes—for Men's Classes. Concise treatment with application to modern life. Vest-pocket size. Cloth 35c. Leather 50c.

The Great Bible Question Book

KNOW YOUR BIBLE?

AMOS R. WELLS, Litt.D., LL.D.

1500 questions (answers in back) on text of the Bible and covering the entire Bible. Postpaid $1.00.

THINK ON THESE THINGS

AMOS R. WELLS, Litt.D., LL.D.

Daily meditations for a year. An inspiring thought each day gives courage and strength for the day's tasks. Postpaid $1.50.

EVERYDAY RELIGION

DR. JOHN TIMOTHY STONE

Applied Christianity and the key to happiness. Postpaid $1.50.

At All Booksellers

W. A. WILDE COMPANY
131 Clarendon Street, Boston, Mass.

PIPE ORGANS

Highest quality. Superb tone. Modern accessories. Durable construction. All sizes.

Write for catalog of Pipe Organs, Reed Organs, or Electric Blowing Outfits.

HINNERS ORGAN CO
PEKIN, ILLINOIS

Pipe-Tone Folding Organs

21 styles, School, Chapel, Chautauqua and Folding Organs. Send for catalogue and prices.

A. L. WHITE MFG. CO., Dept. W. C.
215 Englewood Ave. Chicago, U. S. A.

DEAGAN Tubular Bell Tower Chimes

Standard Sets $1375 up.
A living memorial—a lasting tribute.
Write for information.
J. C. DEAGAN, Inc.
179 Deagan Building, Chicago

Played Direct From Organ Console

Excellent short *Missionary Plays* and others for all occasions heartily endorsed by church leaders everywhere. Send stamp to Mrs. Gurnsey Walker, 1560 York St., Denver, Colo., for descriptive list. Use *"Her Thank Offering"*—7 characters—and *"Understanding"*—8 characters—to create new interest in your society. Not difficult. Very impressive, 50 cents each.

eceipts for Five Months Ending November 30, 1928

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
rches	$82,161.50	$ 2,635.28*	$25,837.95	$21,622.67
day Schools	25,842.34	5,572.59*	5,748.05	5,126.75
istian Endeavor Societies	1,961.65	437.64	26.77	199.21*
ssionary Organizations	98,209.09	9,335.34	4,341.13	1,109.33
ividuals	11,763.38	509.35*	7,654.65	11,915.30*
quests	6,245.53	8,947.94*	6,337.50	2,627.50
erest (U. C. M. S.)	32,523.50	5,505.87	1,453.31	1,453.31
erest (Old Societies)	8,206.21	14,206.31*		
ceipts from Old Societies	12,550.00	17,183.83*	1,450.00	35,584.13*
me Missions Institutions	23,898.24	9,195.25*		
evolent Institutions	28,217.24	3,838.22*	1,819.41	1,694.82
nuities			64,208.62	7,108.62
RLD CALL Subscriptions and Advertising	20,834.24	198.34		
g's Builders	1,474.91	235.60*		
erature	20,727.18	2,554.77		
scellaneous	17,627.97	2,541.80*	4,704.36	1,963.45
	$392,242.98	$46,834.21*	$123,581.75	$4,992.19*

Board of Education

urches	$12,409.24	$11,485.05*
ividuals	500.00	500.00
dowment Crusades	690.28	68.27*
	$13,599.52	$11,053.32*

ecrease

The Missionary Register

Missionaries Arriving on Furlough

Miss Marie E. Serrill, Philippine Islands, Dec. 3, 1928, Seattle.

Mr. and Mrs. P. A. Sherman, India, November 28, 1928. West Rupert, Vermont.

Missionaries Going to Field

V. C. Carpenter, Porto Rico, November 15, 1928.

Goldie Ruth Wells, Africa, December 29, 1928, New York.

tion to each of the teachers and his uest that they permit a photograph to made of them and the chief ladies of capital. When each of the Chinese ies protested that she was not worthy sit next to the first lady of the land, President himself smilingly took the ce of honor.

Devotional Study

(*Continued from page* 48.)

my Chilean home, and in the business shall start, I will make him my guide d helper. And although I love my own nguage best, somehow, because here I nd a loving, living Christ, when I say prayers, I can only speak in your nguage. And when I think of him, seem to think in the same language. was in America that I found Christ, d he found me." What a tribute from is young South American, and all rough our Latin American countries in exico where our faithful missionaries e working, and in South America where r schools are making such strides the me testimony to faith will be given. hat Mr. Aristides thought, many others ve thought, and what he found, we ay make possible to all.

In Memoriam

Robert Walter Moore, November, 1928, Las Vegas, New Mexico. Minister of First Christian Church, Las Vegas.

Mrs. Emma Beard, June, 1928, Pawnee City, Nebraska.

Mrs. Christine Stalder, November, 1928, Pawnee City, Nebraska.

Mrs. J. B. Epperson, June 19, 1928, LaPlata, Missouri. Age 69.

Sallie Batterton, November 15, 1928, Deer Lodge, Montana. Formerly state secretary of woman's missionary society.

Mrs. H. Wade Hampton, Russellville, Kentucky. Teacher of woman's class and active in missionary society and aid society of First Church.

Mrs. Nannie E. Lucas, September 18, 1928, Kansas City, Missouri. Widow of C. S. Lucas, a scholarly preacher for many years and mother of Mrs. Graham Frank of Dallas, Texas.

Mrs. G. I. Stockert, November 22, 1928, Bucyrus, Ohio. Beloved vice-president of the missionary society. Age 56.

CHURCH FURNITURE
Everything for Church and Sunday School use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1108 South 4th St., Greenville, Illinois

NEW YORK CENTRAL CHRISTIAN CHURCH
Dr. F. S. Idleman, 142 W. 81st St
A FRIENDLY CHURCH

A. A. HONEYWELL, A. I. A.
CHURCH ARCHITECT
INDIANAPOLIS, INDIANA
Specialist in Modern Church and Sunday School Buildings
Large Book of Plans, $1.00

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS - LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 369 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

Culver-Stockton College
A standard four year co-educational college. A.B. degree only. Majors in Bible, English, History, Languages, Sciences and Education. Pre-professional courses of law, medicine, engineering, etc.
J. H. WOOD, President,
Canton, Missouri

INDIVIDUAL CUPS
EVERY CHURCH should use.
Catalog Free. LOW PRICES.
Collection and Bread Plates
Tray and 36 Cups, $6.50 up.
Thomas Communion Service Co. Box 488, Lima, O.

Candy Making is Easy with a
Taylor
Candy Thermometer
Made by world's largest manufacturers of thermometers for home use. At your dealers or $2.00 and 10c postage. Booklet of Candy Recipes Free
Taylor Instrument Companies
Rochester, N.Y. U.S.A. O-296
There's a Tycos and Taylor temperature instrument for every purpose

Pray:

That our sacrificial living and giving may bring Christ to these Latin American neighbors of ours.

The World's Sunday School Association makes a statistical survey every four years. From this report we find that the total enrollment during 1928 is 33,014,952. There are 356,144 schools, and 3,603,517 officers and teachers. The increase for the past four years has been 9,145 in schools, 83,325 in officers and teachers, and 254,016 in scholars.

The Last Page

WHEN in the course of human affairs we run across a man or a woman who is not a subscriber to WORLD CALL, who has never thought of being a subscriber, who doesn't want to be a subscriber, who has no intentions of being a subscriber . . . . . ad infinitum, we are reminded of the letter received by a life insurance agent from a new client. It reads:

Dear Sir: Sorry I will not except the policy which I told you before I did not tell you to give such a policy and I dont want any policy at the present time, I didn't tell you to pay any money to the Company and I havent got nothing to do with them so please do not anoy me any more with policys I can't do nothing for you now I am telling for the last time I dont want no policy and I havent got nothing to do with the Company I didnt ask you for no policy so please do not anoy.

Sincerely your,
MR. HOROWITZ.

P. S.—I didn't tell you to write me a $3,000 dollar policy so now I dont want any other policys and you didnt ask me you should pay for the policy and you didn't ask me if I will except the policy so now it is your hard luck, I never heard of any man he should pay for a policy before the client want to except it so you cant tell me any different so do what ever you want I do not want the policy.

As we are going to press upon the eve of the gala holiday season with the pungent odor of pine and fir trees playing havoc with our editorial dignity and holly wreaths playing tag on the prosaic office door, a friendly critic hands us this malicious bit of verse with the personal admonition, "How to avoid fallen arches":

Under the hanging mistletoe,
The homely maiden stands,
And stands, and stands, and stands, and stands,
And stands, and stands, and stands.

One day a professional golfer discovered an old lady calmly seated on the grass in the middle of the fairway. "Don't you know it is dangerous for you to sit there, madam?" he called to her.

The old lady smilingly called back, "It's all right; I'm sitting on a newspaper."

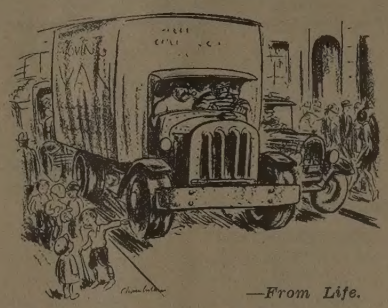
The Rev. D. E. Auty, of Castle-Douglas, London, vouches for the following poem, "Church," as being the unassisted composition of a little girl of six-and-a-half:

It's very hot in church today,
And very sleepy to,
And the ministar's talking and talking away,
As ministars always do.

I never can get the thred
Of anything they say,
Both when ther sermans are being red
And when they start to pray.

If I could have church the way I like,
The ministar wouldn't be ther,
And we'd have no sermon or reading from Jobe,
And only a littil prair.

And we would sing all the hyms so glad
And then reed a littil text,
And if we got tired of the seet we had
We would go and sit in the next.



—*From Life.*

"If ya wanta play baseball wit' us, ya gotta go out in th' field"

Dr. John Timothy Stone says: "The man who believes his beliefs and doubts his doubts is a stronger thinker than the man who doubts his belief and believes his doubts."

Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me,
Are builders of eternity?

Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make,
Ere life is flown,
A stumbling-block
Or a stepping-stone.

—*R. L. Sharpe.*

Aside from traffic the thing that holds up the progress of our country more than anything else is committees.—WILL ROGERS.

"Bottles and rags! Bottles and rags!" called the ragman, as he passed along the street.

"Why do you always put those words together?" asked a passer-by.

"Because, madam," said the man, courteously touching his hat, "wherever you find bottles you find rags."

Advice to thin people: "Don't eat fast." Advice to fat people: "Don't eat—fast."—*Ipswich Standard.*

Once upon a time a farmer's favorite cow presented him with two splendid calves. He came to the house very much excited.

"They are dandies," he told his wife.

"And I am going to give one of th to the Lord. Whatever it brings wh we veal it in the fall will go to t church."

Weeks went by, and the calves gr and prospered until the day that th went into the cows' feed and filled th stomachs with the rich ground feed. was a little too much for them. and t farmer had to work overtime.

The next morning he came into t house with a sad face.

"Wife," he said, "I have done m best, but the Lord's calf is dead."

Little Milton came home from Sund school with a mite box.

"Why do they call it a mite bo Mother?" asked Milton.

"Because," chirped in his broth "you might put something in it and y might not."

A Punning Parent

An Altamont man has named his ch Montgomery Ward because it is of t male order.—*Altamont Times.*

Which reminds us that the United S ciety has a Montgomery Ward of its ov with J. D. Montgomery and Normal Ward, members of the mission in Sou America.

IF

By Laura Simmons

If you can start to "lose" when about you
Are piling up rich cakes and toothso sweets
If you can watch your best friends di without you,
Yet keep reducing on your daily eats;
Can live on toast, yet not make to your master,
And, being ravenous and empty too,
Walk lonesome miles to lose a pound t faster
(Yet keep your grim resolve to see through);
If you can watch the rest consume fud sundaes,
Peach melbas, and three pastries at time
(That skinny sort can get away w murder!
The way they stow éclairs is just crime!)
If you can stoop and roll, when fagg and weary,
And do your daily dozen anywhere,
Torment yourself with that eter query,
"Am I as fat as that one over there
If Life's most luscious flesh-spots you surrender—
Yours is the martyr's crown, the her due;
Your fat has fled! Your form is tr and slender.
And—which is more—*you've got so style to you!*